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Theory of the moral system

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April 16/90.

THEORY OF THE MORAL SYSTEM,

CONTAINING A

PLAN OF THE UNIVERSE

IN ITS RELATIONS TO THE

CREATION, SIN, PUNISHMENT AND REDEMPTION

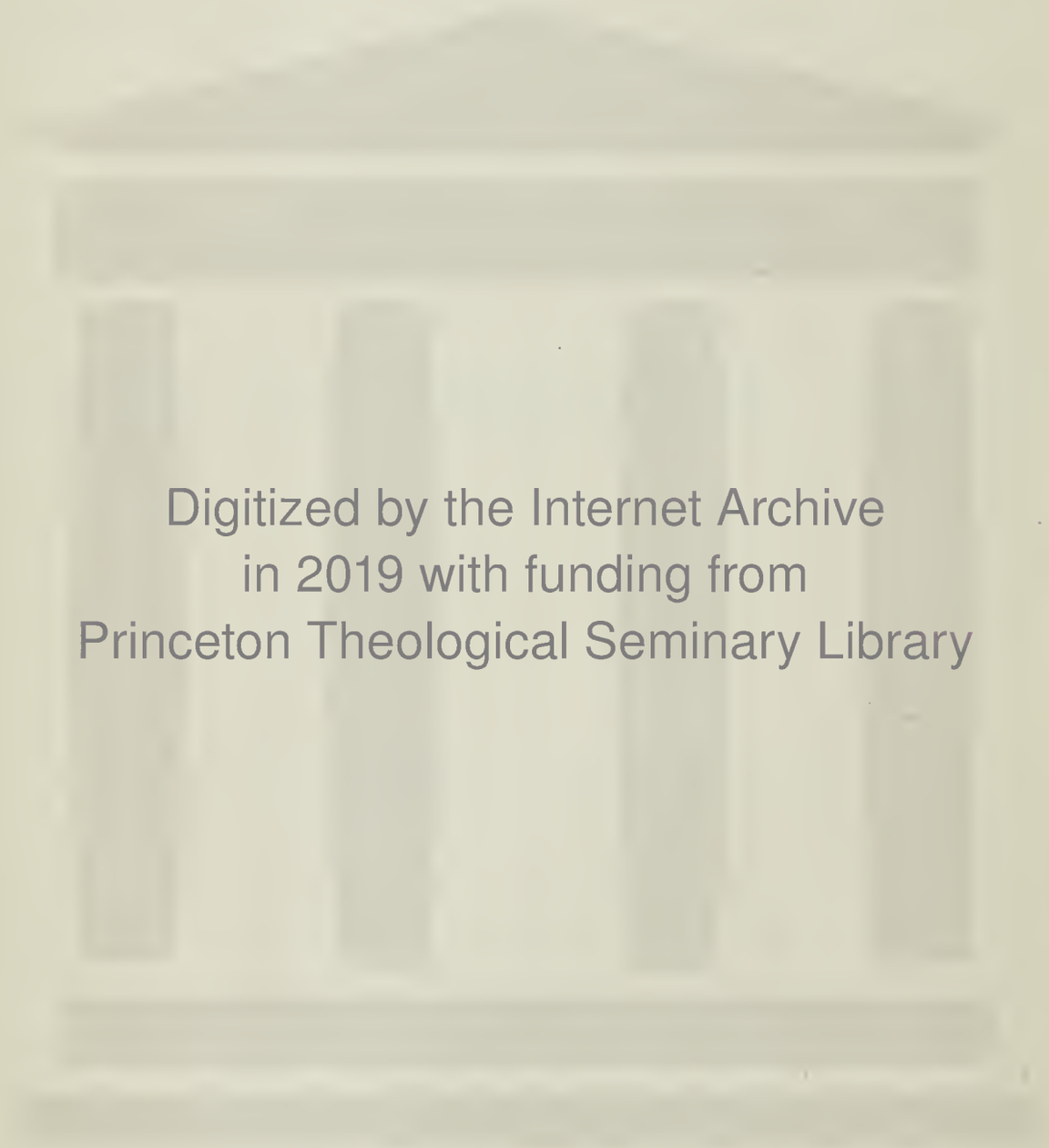
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MORAL BEINGS.

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BY REV. E. W. COOK, A. M.

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PREFACE TO THE SECOND EDITION.

The preface to the first edition contained among other things the following:

"An outline of the moral system as developed in the following pages was first published in the Hartford Religious Herald, Dec. 26, 1845. Since that time, the author has been expanding it according as inclination prompted, or the intervals of professional duty have afforded leisure for the work, until it has assumed the present form. It is written mainly for the common mind; and aims, therefore, not to be metaphysical in its statements, but to present matters in their plainest and simplest aspect.

Should this attempt to grapple with the great questions discussed be deemed unsatisfactory, it will certainly be less strange than an opposite result; for no effort in this direction has ever yet been regarded as successful. That it will secure for itself, therefore, the general assent, is too much to be expected; while still the hope is indulged, that it will be found to indicate a somewhat different method of exploration than has hitherto been attempted, worthy of being followed up by other and abler minds."

Since the first edition of this book was issued some thirty years ago, several incidents have occurred in the experience of the writer showing the great and growing need of such a work as he has here undertaken.

Not long since the author found himself a member of an ecclesiastical council in Wisconsin, for the installation of a young theological student just graduated from the theological seminary in Chicago. In the examination of the candidate, the doctrine was advanced by him that men become sinners from their connection with sinful Adam. The question was then asked, "How would you defend the benevolence of God in connecting the whole human race with a depraved ancestor, by virtue of which connection he pours one stream of moral pollution down through the entire race, laying in this connection the foundation of their sinfulness, and then damns men eternally for *being sinners?*" The answer was: "I never did quite understand that." How many of the graduates of our theological seminaries to-day can answer this objection satisfactorily? No theological system which has yet been given to the world, solves this difficulty as it lies in the common mind.

The writer was led to ask the above question, not with the intention of embarrassing the candidate, but because it was the exact difficulty which confronted him in his Seminary course, and well nigh drove him from the ministry, and which laid the foundation of this book. To preach the gospel with such a terrific objection to the evangelical system remaining unanswered, would have been for him impossible. And yet this doctrine lies in the minds of the mass of our evangelical church members, precisely in the revolting shape in which it has just been stated; and to this it is believed, is to be attributed, more than to any other one thing, the wave of Universalism which is now sweeping over the churches. The feeling is that the doctrine of Hereditary Depravity or of Endless Punishment must be given up. They are giving up the latter.

The writer was once called to become a settled pastor, and the council for his installation came together, and the question was asked,—"Do you accept the creed of this church?" The creed contained this statement,—"We believe that, *in consequence of the first apostasy*, the heart of man is, etc." The candidate assented to the doctrine of total depravity, but could not assent to the declared *reason of it*—the connection of the human race with sinful Adam. At once heresy was scented, the candidate was refused installation, and a second council was called a fortnight later, doubled in numbers. In the mean time the candidate prepared a statement of his views upon the doctrine in question as they appear in this book; the larger council assembled, and settled him by a unanimous vote. This matter is treated in the chapter on the *Occasion of Sin* and in Appendix A.

At the close of a preaching service in one of the New York ship-yards, in which the writer had been discoursing on the benevolence of God, a sturdy carpenter came forward with the question,—"If God is so good, why did he not redeem the angels?" showing that the uneducated mind ponders these matters. This question of the ship-carpenter is especially treated in the progress of this work, and made the topic of a distinct section.

The mournful utterance of the late beloved Barnes, of Philadelphia, so often quoted, is a practical illustration of the fact that, even to serious and devout minds, the evangelical system as they apprehend it, is burdened with tremendous difficulties which have never yet, to their minds, been satisfactorily met. It was no superficial experience which wrung from him that melancholy avowal,—"I see no light whatever. I see not

one ray to disclose to me why sin came into the world, why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind. It is all dark, dark, dark to my soul, and I cannot disguise it."

The serious fact is that the difficulties to which he alludes inhere in the very system of evangelical truth as now accepted, and in the statements of the Bible itself as now apprehended. Obviously to quote scripture to such a one is useless, for his very trouble is with his view of its utterances. Evidently the only way to meet the difficulties of one who is determined to hold fast to the word of God, is to go back of his understanding of the Bible, and find some solid ground for argument in the "absolute and unchanging necessities of moral government," in the nature of free, moral agency, in the necessary relations of God to the universe as its Moral Governor, and especially in the finding of some great, possible *plan* of the universe which shall both comprehend and explain these Bible doctrines. Such has been the effort of the writer in this book, with the conviction that to meet such conscientious difficulties and doubtings of christian men, was worth the effort of a life-time.

Additional interest will be imparted to this book from the fact that it comes before the public at a time when the entire system of doctrine contained in the Assembly's Catechism is coming up for discussion and revision, as it will at the next General Assembly of the Presbyterian Body. Consequently the fundamental doctrines of human sinfulness, hereditary depravity, the origin of sin, divine limitations, divine foreknowledge, foreordination and election, the moral and governmental theories of the atonement, the doctrines of future probation, restoration, annihilation and endless punishment, are all coming up for new and distinct consideration. The present volume discusses each of these doctrines, to a greater or less extent, and some of the more important and fundamental ones, especially the origin of sin and the doctrine of election from a new and entirely original standpoint. On this account the book is commended to the notice of the Presbyterian denomination generally.

The four points to which the author attaches the most importance, and which, if accepted, will, it is believed, modify the evangelical system fundamentally and favorably, are the following:

1. That the moral system is in its infancy; and that God is just now

laying the foundations of a moral universe that is to go on expanding and enlarging eternally.

2. That the occasion of sin is found in the necessary nature of free agency—in the innate love of conscious freedom subjected to the necessary restraints of law and government: and is inseparable, therefore, from the nature of all moral beings who either have been or can be created, so that there will be, with the endless enlargement of the moral universe,an endless tendency, in all newly created beings, to break away from the control of the Almighty, and defy his authority.

3. That right here is found the inevitable necessity for endless punishment, namely, that an endlessly increasing universe can in no way be established without it: so that the hell of the Bible is seen to be the inevitable exigency of an endless administration over an endless universe.

4. Doing away with the doctrine of hereditary depravity as usually apprehended, by shifting the occasion of human sinfulness from the connection of the race with sinful Adam, over to this *universal* occasion of sin; thus getting rid of one of the most troublesome objections to the evangelical system.

It is hoped that this attempt to grapple with the more serious difficulties of the system of evangelical truth, and which has been with the author a life work, may prove as helpful to others as it has been to himself.

E. W. C.

Brooklyn, N. Y.

CONTENTS.

PART FIRST.

THE UNIVERSE PAST AND PRESENT.

INTRODUCTION. PAGE.

CHAP. I.—The material universe 17
Sec. 1. The creation of matter 17
Sec. 2. Mundane hypothesis 19

CHAP. II.—Benevolence of this Moral System 22

CHAP. III.—The Fallen Angels 24
Sec. 1. When were they created? 24
Infancy of the moral system.
Sec. 2. Their original constitution 29
Sec. 3. Circumstances of their creation 30
Sec. 4. Why did they sin? 30
Origin of Sin 34
Practical Points 38
Sec. 5. Their probation 39
Sec. 6. Motives 42
Sec. 7. Why were they not redeemed? 48
Sec. 8. Their punishment 50

CHAP. IV.—Man 51
Sec. 1. Connection with a physical Body 53
Sec. 2. Temptation by malignant beings 58
1. A personal devil 58
2. Temptation in Eden 58
3. Benevolence of temptation 60
Sec. 3. The parental relation 62
Sec. 4. The conditions of infancy 63

PAGE.

Death in Infancy 64

Sec. 5. Other aspects of human probation 65

CHAP. V.—The Unfallen Angels 68

PART SECOND.

THE FUTURE UNIVERSE.

CHAP. I.—The Extent, Duration, and Enlargement of the Future Universe 75

CHAP. II.—Sin in its relations to God's Moral Government, and to the Future and Endless Universe ..... 7[illegible]

Sec. 1. The liability, tendency and temptation to sin endless .. 78

Objections.

1. This would make sin a matter of course 78
   Remorse 79
2. There was no occasion of sin in Adam 81
3. The unfallen angels have not sinned 82
4. Christ must have had in Him an occasion of sin 83
5. This view involves self-denial on the part of the Almighty 85

Sec. 2. How can the future universe be saved from apostasy .. 85

1. Not by the mere exertion of divine power 85
2. Only through the influence of motives 87

Sec. 3. God's dealings with sin in the way of judgment 89

1. God's past dealings with sin 89
2. God's present dealings with sin 90
3. God's dealings with sin hereafter 91

Sec. 4. The Object of God in his fearful dealings with the wicked 92

Sec. 5. How long will punishment continue 94

1. Endless punishment possible 95
2. Endless punishment probable 96
3. Endless punishment certain and inevitable 100
   (1.) Penalty in its relations to God 100
   (2.) Penalty in its relations to law 102

PAGE.

(3.) Penalty in its relations to the Atonement 103
(4.) The harmony of the divine administration necessitates endless penalty 105
(5.) The endless punishment of the sinner certain because nothing more can be done *for* him 106

Doctrine of the Restorationists.

a. Sinful character not changed by the event of death. 108
b. Sinful character not changed by suffering 109
c. Sinful character not changed by the exertion of Divine power 113
d. Sinful character not changed by some new application of the Atonement 114
e. Sinful character not changed by a more favorable probation 115
f. Sinful character not changed by the use of stronger motives 116
g. All the probable surroundings after death of one who has died in impenitence are adverse to the doctrine of Restoration 120

Objection—Condition of the Heathen.

Practical effects of the system of Restorationism.

a. It tempts men to continue in rebellion against God. 125
b. The entire scheme is irrational 125

Preaching the Gospel in Hell.

c. Melancholy position of prominent men who have advocated this doctrine, should it turn out to be false 128

(6.) The endless confinement of the sinner inevitable because nothing else can be done *with* him 128
a. Nothing would be gained by his release 128
b. The offer of salvation in hell would be rejected 128
c. The annihilation of the wicked impossible 129
d. Endless freedom while sinning impossible 129
e. The endless confinement of the sinner the only alternative 130

PAGE.

Recapitulation.

Sec. 6. The grand dilemma.—Hell or no Moral System 131
Sec. 7. Benevolence of this moral system 133
Sec. 8. Objections 134
1. You would not punish your child eternally 135
2. If my friends are to be lost I should desire to be with them 136
3. We cannot be happy in heaven, knowing that our friends are suffering 137
4. The sins merely of a life-time cannot merit an eternity of punishment 137
5. A finite being cannot commit an infinite sin 138
6. All punishment is for the reformation of the offender. 138
7. A progressive system like ours will cure itself 139
8. The system of naturalism 140
9. The doctrine of annihilation 141
10. To create beings knowing that they will be lost cannot be benevolent 143
11. The system contained in this book involves the sacrifice of one class of moral beings for the benefit of another. 144
12. Endless penalty renders the character of the Almighty repulsive 144
13. The Bible employs imagery so dreadful as to be absurd 146

Conclusion.

CHAP. III.—The Governmental Theory of the Atonement 149
Sec. 1. The atonement in its relations to God 150
Sec. 2. The atonement in its relations to Man 150
Sec. 3. The atonement in its relations to the future universe.. 152
CHAP. IV.—The Moral Theory of the Atonement 159

Matter of Preaching.

CHAP. V.—The Redeemed Church 166
Sec. 1. The relations of the church to the angels of heaven... 166
Sec. 2. The relations of the church to the future universe.... 167
Sec. 3. Employments of the redeemed hereafter 168
Sec. 4. The Church a partaker of the divine nature 171
1. In its internal character of Benevolence 172

PAGE.

2. In its internal relations of Affection 172
3. In its internal experience of Blessedness 172
Sec. 5. The final exaltation of the Church 174
CHAP. VI.—Plan of the Universe 178

APPENDIX A.

HEREDITARY DEPRAVITY.

1. History of the Doctrine 181
2. Exegesis of Rom. 5 : 12-19 185
3. Argument from reason 187
4. The hypothesis useless, unreasonable and mischievous 188
5. The real consequences of Adam's sin to the race 192

APPENDIX B.

GOD CANNOT ACT INCONSISTENTLY WITH HIMSELF.

1. Divine limitations, or what God cannot do 194
2. Limitations of grace 196
3. Individual salvation 201
4. Foreknowledge, Foreordination and Election 203
5. Reprobation 207

APPENDIX C.

BIBLE TESTIMONY.

1. The wicked excluded from heaven 211
2. The wicked sent to a place of punishment 212
3. The punishment of the wicked endless 213
4. Doctrine of the Old Testament 215
Quotation from Richard Baxter 216

INDEX TO FOOT NOTES.

Authority of the Bible 18
Change of the Sabbath 20
Exegesis of Jam. 1: 14, 15 36
Some might prefer to consider self-gratification the occasion of sin .. 36
Objections considered in Part Second 37
"Anticipative consequences of sin" 53
Error in the parental training of children 63
When were the unfallen angels created 68
The influences of the Holy Spirit in other worlds 71

PAGE.

Christ made like us 81
Rev. Albert Barnes 94
Why should God make efforts to save those whom he foresees will be lost 114
The Atonement a scheme of compensation 115
Probation after death 121
Argument from the necessities of moral government 135
Must I believe the Gospel—*Robert Elsmere* 151
Chalmers' view of the Atonement 157
Error of Dr. Bushnell 160
Extract from Conybeare and Howson making the Angels dependent on Redemption 167
Dr. Bellamy's view of the future universe 168
Calvin's Commentary on Eph. 1: 23 176
Augustine's view of Rom. 5 : 12 180
Dr. Beecher's hypothesis of pre-existence 184
Knight's paraphrase of Rom. 5: 19 186
Creationism as an hypothesis superior to Traducianism 188
Infant character 189
"Sin a nature and that nature guilt." *Prof. Shedd* 190
God renewing the will 202
God permitting men to be lost 203

INTRODUCTION.

The actual system of the universe contains within itself all existing things in harmonious combination, and moreover contains within itself the reason or explanation why things are as they are.

Can a system be constructed by us respecting which these same things shall be true? We see somewhat of the actual plan, and Revelation teaches us much more. Can the remainder be *imagined*, like an attempt to construct a machine entire, some of whose parts are wanting?

Such an attempt is made in the present work. The effort is to construct a plan of the universe lying within the limits of possible truth, which shall contain within itself all the facts both of Reason and Revelation in harmonious combination, and also contain within itself the reason or explanation of all which admits of explanation.

To condense the work, those doctrines on which the peculiar views of the writer would throw no additional light, have received almost no attention. The four points which are made specially prominent are the following:

First—That all the arrangements of the universe—past, present and future, have prime reference to the work of Redemption; so that all the *past* has been only in the way of preparation for its introduction, and so that the *coming* ages will only be for its progressive and eternal unfolding.

Secondly—To explain the *origin of sin* so far as it admits of explanation. No *good* reason can be given for its existence, for then it would not be sin; and *poor* ones are worthless.

Thirdly—To defend the benevolence of God in the execution of endless penalty on the ungodly, in the only possible way in

which it can be defended, namely: By showing how it may be inseparable from the existence of a moral universe, and, therefore, that the choice must lie between no moral system at all, or one burdened with both sin and its endless penalty.

Fourthly—To show the final glory of the redeemed Church, as being the grand medium through which the benefits and blessings of Redemption are to flow to the universe forever.

This book starts with the Bible. It does not start with pre-conceived opinions, and philosophical speculations as to what the system of the universe ought to be, and then explain the Bible to correspond; but assumes, at the outset, that the Bible is from God—a plain book for the guidance of common men—and that its natural, obvious meaning is the true one; and then seeks to adjust the system to correspond with its declarations. The fact is the more humble and child-like a man is in his acceptance of the Bible, and in his submission to its instructions, the more plain and precious will it become to him, and the more surely will he be guided into all truth.

To that large class in our Churches who *desire* to adhere to the evangelical standards, and who, in the face of the doctrines of Universalism, Restorationism, and a second Probation, which have become so generally popular, desire still to hold fast to the "faith once delivered to the Saints"; and who wish especially to see a possible way, upon the grounds of human reason, and mainly outside of the Bible, in which the sterner doctrines of the inspired word may be fully reconciled with the Divine Benevolence, this book, it is believed, will be especially acceptable.

The writer would also ask the members of our Evangelical Churches who have come to a greater or less extent under the influence of the above mentioned doctrines, to give this book a careful and candid perusal, believing that the result will be to shake their confidence in all such deviations from the Evangelical standards, and lead them eventually to see the four great pillars of the

Divine Administration—Law, Reward, Penalty and the Atonement, all reaching up into the infinite, and while towering beyond the reach of human vision, yet at the same time resting on "foundations which cannot be moved."

The main design of this book as a whole is this: —To develop a plan of the universe in which it shall appear that God has done the best that can be done to lay the foundations of an endless and endlessly expanding universe of moral beings, with sufficient stability and security to stand the strain of eternity.

PART FIRST.

THE UNIVERSE, PAST AND PRESENT.

CHAPTER I.

THE MATERIAL UNIVERSE.

SEC. 1. *The creation of matter.*

There is no way of accounting for its existence to which there are not, to our finite minds, unanswerable objections. If we assume for it a *beginning*, then we also assume a preceding eternity of inaction on the part of the Almighty, contradicting all we see and know of his present ceaseless activity.

To assume that the material universe had *no* beginning, and that matter is eternal, is both unscriptural and unphilosophical.

First.—It is *unscriptural.*

The Scriptures plainly teach the creation of material things by the power of God. It is the first truth declared in the Bible (Gen. 1:1): "In the beginning God created the heaven and the earth." The same truth is taught in Hebrews 1: 10: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Says John in his Gospel (1: 3): "All things were made by him." And Paul in Col. 1: 16, 17 is still more explicit: "By him were all things created that are in heaven and that are in earth; all things were created by him, and for him. And he is *before* all things, and by him all things consist."

Secondly.—The assumption is *unphilosophical.*

Reason teaches at this point the same as the Bible. For if matter be eternal it must be self-existent, and therefore independent. If independent, it would admit of no change, either in kind or degree. But the visible and material universe is *ever* changing, proving thus its dependence upon higher forces, and is, therefore, not eternal.

We accept the statement, therefore, that "in the beginning God created the heaven and the earth," not because we can comprehend it, but solely on the authority of the Divine Record. An eternity past or to come, is altogether beyond the comprehension of our finite faculties; and our most becoming position is in sitting at the feet of Revelation, and saying with the reverent Psalmist, "I will hear what *God the Lord* will speak"; and when

the declaration is clear and unequivocal that God is "*from* everlasting *to* everlasting," and that "he is *before* all things, and by him all things consist," accept it as authoritative, even though it be to us a profound and inexplicable mystery.*

* With respect to the *authority* of the Bible, this book assumes that the whole Bible is an authoritative revelation from God. Some say that the word of God is *in* the Bible, but not that the *whole* Bible is from God. Then a part is divine and of divine authority, and a part is merely human, and subject, therefore, to the imperfection which belongs to all merely human productions. Moreover as there is no way of exactly distinguishing the human from the divine, therefore, we can never be certain which we are reading, and therefore, the whole Bible becomes of no authority whatever. This assumes that the Almighty has undertaken to give a revelation to men, but has allowed it to become so mingled with human imperfection as to rob it of all authority. Such a view represents the Almighty as lacking in common-sense. No common-sense business man would so give his instructions to his subordinates as to rob them of authority. Therefore if God undertakes to give a revelation to men, benevolence and common-sense both demand that he so give it as to make it *authoritative;* and as he is *able* so to give it, therefore he *has* so given it; and the position that a *part* of the Bible only is inspired, is untenable. The Bible, *as originally given*, is not marred by a single imperfection, and comes to us in the language of our evangelical standards, as "a complete and harmonious system of divine truth, and the only perfect rule of religious faith and practice."

Moreover it was given originally *just as God meant it should be* down to the smallest letter of the Hebrew alphabet. If there are apparent discrepancies in it, God put them there, doubtless, to provoke study and to try faith. If it is altogether unscientific, God meant it should be. If there are in it some things obscure, and even unaccountable; if the style is that of the individual writers; if even there are things in it which savor strongly of human imperfection, God made them thus, very likely that captious men, with no faith at heart, might stumble over them.

The Bible is *God's Word*, and as such is endorsed by our Savior, without reserve or qualification. He declared that he "came not to destroy the Law or the Prophets, but to fulfill." (Matt. 5: 17.) Now, that expression, "the Law or the Prophets," covers the entire Old Testament as then in use among the Jews. Also he said to the disciples on the walk to Erumaus—"O, fools and slow of heart to believe *all* that the prophets have spoken;" (Luke 24: 25.) endorsing here also the entire Old Testament scriptures, and *every word* in them as originally given—"*all* that the prophets have spoken." Again he says: "Till heaven and earth pass one jot or one title shall in nowise pass from the law till all be fulfilled," (Matt. 5: 18.) "One *jot*." The English word *jot* was originally the name of the smallest letter of the Hebrew alphabet—*Yodh*; and so the declaration is that not the *smallest letter* shall fail of fulfillment. This sounds very much like "verbal inspiration." Again: "The scriptures *must* be fulfilled." (Mark 14: 49.) Again: "The scripture *cannot* be broken." (Jno. 10: 35.) Once more: "*All* things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms concerning me;" (Luke 24: 44.) endorsing here also the entire Old Testament in the three-fold division then in use among the Jews.

Moreover, he set his seal upon the teachings of his immediate apostles and followers, saying to them, "It is not ye that speak, but the spirit of your Father that speaketh in you." (Matt. 10:20.) And so the *whole*

Bible, *as originally given*, is the veritable Word of God, and to be so accepted, even *every word of it.*

David's estimate of God's Word bears little semblance to the "higher criticism" of these modern times. He says: "The words of the Lord are pure words; *as silver tried.*" (Ps. 12: 6.) And men now-a-days can take no more appropriate position, as has been said, than to sit at the feet of Revelation, and when the declarations of the Divine Word are understood, accept them without question.

Sec. 2. *Mundane Hypothesis.*

This much respecting the material universe as a whole. A few things need to be noticed respecting this world in particular.

THE FACTS IN THE CASE.

1. The records of geology are clear and unmistakable that this world has been built up through a steady process and progress for countless ages in order to reach its present conditions. Furthermore, that this process has gone on in the mineral, vegetable and animal kingdoms by clear and distinct *stages* of progress; yet all the while steadily advancing to its present adaptation to the wants of the human family.

Also that there is clearly recognizable, in these different stages, an *order* of progress very nearly uniform with the process developed in the first chapter of Genesis.

2. The record in Genesis opens with the representation of this world in a condition of the utmost disorder—the elements of earth, air and water being mingled in chaotic confusion—"without form and void"—empty and desolate, with darkness brooding over the whole disorganized mass; in short, an utter distortion and demoralization of what had apparently been previously in the line of uniform sequence.

3 There is in this same chapter a record of a restoration of this world to order and harmony in the general condition in which we now behold it. And here, without any attempt at labored explanation or defence, let it be assumed that this process is described, as it would have appeared to a beholder contemplating it and watching its development.

On the *first* day, light is seen to struggle through the mingled mass of air and water; on the *second*, the complete separation of these two elements takes place; on the *third*, the dry land appears clothed with verdure; on the *fourth*, the sun and moon shine clearly and divide the day and night; on the *fifth*, is the creation of animal life in the air and water—the birds that fly, and the fishes that swim; on the *sixth*, the land animals and man are created; and the *seventh* was a day of rest from this immediate

work, and this seventh day God sanctified through all time, as a day of sacred rest for the human family. *

4. Many of our Christian geologists assume that these *days* mentioned are not days of twenty-four hours each, but indefinite periods of time, each of immense extent, the days together constituting the long ages during which the work of fitting up the world to be the home of the human race was steadily progressing. But the plain Bible reader, seeing that the instituted Sabbath of rest is manifestly an ordinary day of twenty-four hours, very naturally concludes that the preceding *six* days must have been also of the same ordinary length; and therefore, that there must have been six consecutive days of twenty-four hours each, during which the work described was commenced and completed.

POSSIBLE EXPLANATION.

1. That between the first and second verses of Genesis, I, there may have been an interval of millions of years or ages during which the world was being fitted up for its future uses—time enough at least for the accumulation of all the immense animal, vegetable and mineral deposits which are found to exist.

*It has been assumed that the design of ordaining a seventh day of rest was in order to commemorate the close of this work of creation; and hence that any *change* of the day must be a violation of the original design of the Sabbath.

But now let it be assumed with equal and even superior propriety and probability, that this was not the design at all; but that the main design of connecting the Sabbath with the work of creation was only to dignify and ennoble the Sabbath by connecting it with what was then the greatest event in the world's history. Then, in this view, when, in after times, another, and far more stupendous event than the world's creation transpired, namely, its Redemption, how entirely natural that a change should be made from the *seventh* to the *first* day of the week, in order to keep the day still connected with the greatest event in the world's history—the completion of this work of Redemption by the resurrection of Jesus Christ from the dead. To elevate and ennoble the Sabbath, and create an impression of its supreme sacredness, is the manifest object in the inspired record both in Genesis and the Ten Commandments.

Now the Sacrament of the Lord's Supper is manifestly commemorative, in which we "show the Lord's death until he come." But no such design is evident in the institution of the Sabbath. Neither under the Mosaic or the Christian dispensation does it have any such apparent object. The grand design of it is thus expressed, "Remember the Sabbath day *to keep it holy*," and the reason why it was connected with the world's creation was doubtless to make it a primeval institution, thus lifting it above all mere temporary institutions and observances, and making the obligation of it's observance binding upon the human family to the end of time, and the change to the *first* day of the week, was only made to enhance the sacredness of the Sabbath still as a Divine institution; making it thus to correspond in sacredness and elevation with the great crowning work of the world's redemption—the resurrection of Jesus Christ from the dead. In this view the change from the seventh to the first day of the week becomes peculiarly appropriate and impressive.

2. That the fallen angels may have had their creation, existence and probation on this planet. The proof is that they have been here for thousands of years, according to the scripture record, and there is no record of their having been elsewhere.

Also Satan is called "the god of this world," (2. Cor. 4: 4.)

Also in the recorded interview between Satan and Christ, (Luke 4: 5-7:) Satan claims the ownership of this world; and the claim was not disputed. There is this much of evidence that this world has been their only residence, and with nothing against it.

That they had a probation—a trial of allegiance, is very clearly intimated in Jude 6. "The Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains etc." In this view this world was also the scene of their rebellion.

3. The next assumption in this possible explanation is, that the judgment that followed their sin, was not only executed upon them, but upon the world itself. God would make an impressive exhibition of his hatred of their rebellion, perhaps to the unfallen angels, to keep them from rebellion; and so, even the world itself, with all its probable beauty and harmony, and attractiveness, became, under this Divine judgment, a scene of desolation,—of utter ruin and disorganization, such as the opening of Genesis describes it—"without form and void"—a mass of chaotic disorder and confusion.

Now such a transaction is not at all improbable in view of what, according to the sacred record, is to be the *final* catastrophe of this wicked world—"The earth and the works that are therein shall be *burned up*." (2 Pet. 3: 10.) This event is doubtless meant to be the manifested displeasure of the Almighty at *human* sinfulness, even as we are assuming this first visitation to have been the manifestation of his displeasure at *angelic* sinfulness—the fearful and terrible protest to the universe of his utter loathing of this wicked world, and of the works which have been done in it. For this he will kindle upon it the fires of the final conflagration in which "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. 3: 12.)

4. The next assumption is that the account given in Genesis is that of the *re-construction* of this world in six natural days, during which the Almighty, in the exercise of his miraculous power, restored again the ruined world in the order described, and fitted it up for the home of the human race, in view of the two-fold fact that it would be the home of a *sinful* race, and also the theatre of the great work of *redemption* through Jesus Christ, and whose advent into it, on this errand of mercy, making thus an exhibition of God's infinite love for the sinful, would constitute the grand drama of the universe.

CHAPTER II.

BENEVOLENCE OF THIS MORAL SYSTEM.

Why should God create a being who *can* sin, and especially a system of such; why, in short, create a system of free moral agents? Answer:—A moral being, one made "in the image of God," with an intellect to know and understand him, sensibilities to feel his love, and a will to choose his service, is the best kind of being possible; because,

First—The voluntary love and service of one who can understand and appreciate God, is a source of the highest satisfaction to *Him;* and the love of one such being, of more value to him than all the material works which his hands have builded.

Secondly—Such a being, acting rightly, contains *within himself* elements of happiness the best in kind, and the greatest in degree; a free moral agent alone being susceptible to the blessedness of conscious virtue, and of being drawn into loving sympathy with God; and

Thirdly—There can be no more exalted a being than one made in *God's image*, for there can be no better pattern; and therefore, also, a system of such free moral agents, loving and serving God, as they might do and ought to do, is the best possible or conceivable.

But it is objected that such beings can and will and do sin. Answer: If, in a moral system, *all* would sin and be lost, then benevolence would not admit of its creation. Even if a majority would sin hopelessly, we cannot see how its creation would be benevolent. But if the vast majority will remain true to God and duty, then, as holiness and consequent happiness are as valuable in the way of good, as sin and consequent misery are bad in the way of evil, and the one as important to be secured as the other to be prevented, the creation of *such* a moral system becomes manifestly the dictate of benevolence. That such is the character of the present moral system, will abundantly appear in the progress of the work; and the benevolence of God in its creation, be defended on the two-fold ground: First—that the number of those who sin hopelessly, are the smallest fraction of the whole; and secondly—that God does, for the salvation of every individual, all that Omnipotence can do.

Also, if benevolence demand the existence of a moral system, then moral beings *must be created*, whatever use they make of their free-agency; and if God makes them perfect in their original constitution, places them in the best possible surroundings, and

uses all proper influences with them to lead them to a holy life, then if, in these circumstances, *they sin*, the responsibility of their transgression rests not with him ; they alone are responsible for it and assume the entire burden of its condemnation.

To illustrate—Suppose a man contemplates the founding of a Christian college. Now endow him with foreknowledge to see that, in that event, a few who enter it will abuse their privileges, waste time, talents and opportunities, and become dissipated and ruined ; while the mass will graduate with honor, and become a blessing to themselves, their friends, and the community at large. Shall he abandon the project ? Common-sense says, *No.* Common-sense ever decides to do that which is *on the whole for the best*, in any and all conceivable circumstances.

Moreover, in the case supposed, these dissipated students shoulder the entire responsibility of their wrong-doing. The institution is not in fault, and the teachers are not in fault, and the founder is not in fault. The fault is all their own, and they must suffer the consequences. The best has been done for them that *can be done.* Thus we are to contemplate this great moral system of the universe into which sin has entered, and into which its entrance was distinctly foreseen, with all the woes and miseries it has entailed, and which will encumber it forever. But notwithstanding this dreadful draw-back, our effort will be to show that for this sin and suffering God is in no way responsible, seeing he has done all that could be done to prevent it, in accordance with his own declaration in Is. 5:4. "What could have been done *more* to my vineyard that I have not done in it ;" and, therefore, that those who sin assume the *entire* responsibility for their wrong doing, and for its fearful consequences. But that notwithstanding this dreadful draw-back, it is still, not merely a benevolent system, but a grand and glorious one ; *infinitely better than none at all*, and every way worthy of its Divine Author.

Still the question comes up—Why should there be *any* perversion of moral agency ? And this point remains to be considered.

CHAPTER III.

THE FALLEN ANGELS.

The Scripture record of the Fallen Angels is brief but decisive. The Devil first appears in the garden of Eden as a tempter in the form of a serpent, and hence is called in Rev. 12 : 9. "That old serpent the Devil." He is also called in Eph. 2 : 2, "the prince of the power of the air," which STUART translates, "the prince of the *aerial host.*" In respect to their number, those possessing one man were called Legion "because they were *many.*" From 2 Pet. 2 : 4 and Jude 6, we learn that they sinned against God, and were cast down to hell for their rebellion; and from Matt. 25 : 41, that the place for the final punishment of ungodly men, was prepared originally for them. These are the main facts recorded.

SEC 1. *When were they created?*

As they are the first moral being mentioned in the Scriptures, we should naturally conclude them to have been the first created. But to assume this is also to assume the present infancy of the moral system; and this has not been generally accepted. The attempt will now be to demonstrate its entire reasonableness.

INFANCY OF THE MORAL SYSTEM.

The question is—Has the peopling of the worlds been going on for ages, so that our world is only an insignificant one among the infinitude of peopled worlds; or are the angels fallen and unfallen, and the human race, the only moral beings as yet created—the pioneers of an endless moral universe that is *yet to be*, and upon whose future unfoldings they are to exert a direct, powerful and eternal influence? We assume the present infancy of the moral system for the following reasons :

1. There is no evidence from the *Bible* that other worlds are peopled.

The Bible mentions no other moral beings than the angels—fallen and unfallen—and the human race; so that to assume the existence of others is to go just so far beyond the divine record. Two passages only may seem to require consideration.

Job 38 : 4, 7: "Where wast thou when I laid the foundations of the earth, . . . when the morning stars sang together, and all the *sons of God* shouted for joy?" Who were these "sons of God?" We may suppose them to have been the fallen angels

in the days of their innocence, when they may have been the *only* created beings, and, like Adam in the garden previous to his fall, were studying the character of God through his works, and coming, in this way, to a knowledge of God and duty, and reaching the point of intelligent responsibility. As the first of created beings, they would need the evidence that God was their great Creator; and very likely God permitted them to witness the creation of our earth, rising from chaos at his will, its foundations laid, its pillars set up, and its hills and vales robed in verdure, and fitted up, perchance, for *their own* residence; for, as we have seen, there are a few expressions in the Bible which seem to indicate that this world has been their only habitation, and that they had their probation on this planet.

Suppose this passage to allude to them, how appropriate the appellation to them of "the morning stars"—the *first* of created beings, rejoicing in the spring-time of their conscious being, admiring the works of God, and pouring fourth to him their songs of praise!

Another passage is Genesis 3 : 24: "He placed at the east of the garden of Eden *cherubims*."

An elaborate article on the cherubim of the sacred Scriptures, by Rev. Albert Barnes, will be found in Vol. VIII, of the *Quarterly Christian Spectator*, in which the writer comes to the following conclusion:

"They were not *angels*. They are never spoken of as such. Nor are they represented either as angels, or as designed to indicate real forms of life. The idea of an *angel*, therefore, at the entrance of the garden of Eden, is the idea of a philosophy, or the notion of the nursery, and without any foundation in the Scriptures." (*Christian Spectator*, Vol. VIII. p. 386.)

2. There is no evidence from *reason* that other worlds are peopled.

As to the *fixed stars*, as Chalmers says, "these orbs have sent us scarce another message than told by their feeble glimmering upon the eye—the simple fact of their existence." And since his day the solar spectrum has revealed to us physical elements in their constitution identical with those of our planet. But this is all.

As to the *planets*, the fact of their annual and diurnal revolution, like our earth, their retinue of revolving satellites, their envelopment in an atmosphere, and any other facts which liken them to our earth, and which might, therefore, be supposed to indicate abodes of intelligence, are all equally well accounted for on the assumption that they are yet *to be* peopled.

The author of the "Plurality of Worlds," has also shown conclusively that not a single fact of astronomical science looks at all in the direction of a peopled universe; and even beyond this,

that all the facts of astronomy point to this as the *only* peopled world.

3. There are serious *objections* to the assumption of a peopled universe.

If peopled, then these races of moral beings are either in obedience to God or in rebellion against him. If in rebellion, then where is the benevolence of creating a moral system whose universal rebellion must have been distinctly foreseen?

If in allegiance, then why is our world in rebellion? Could a vast universe be kept in subjection, and yet must a single insignificant world like ours defy the Almighty? In that case the resources of the Creator have availed for securing the obedience of innumerable worlds of beings; why should they fail here? Or, reversing the argument, if rebellion has broken out *here*, why not *there*? And human reason furnishes no answer.

Also, if the universe of worlds be peopled, then have we apparently drifted in upon the great current of being at some indefinite period, and should occupy, in the universe, no position of peculiar significance. And how then can the mighty plan of redemption in this world be accounted for, and the incontrovertible evidence from this fact that we occupy one of the most prominent and important positions in the whole universe of God?

Furthermore, if our position in the universe be one of intrinsic insignificance, as to all appearance it must be if we are but a single world among the infinitude of peopled worlds, how comes there such a mighty contest for it among invisible powers? Why, for example, does the interest and sympathy of all heaven center on it, so that the conversion of a single sinner is welcomed with acclamations of joy? And why are malignant beings—the devil and his angels—all leagued together for its destruction? And to these objections there is no conceivable answer.

4. There are no valid *objections* to the assumption that the present is the dawning-time of the moral creation.

For there *must have been a beginning;* and whatever point in duration be assumed for it, however remote, will still have an eternity preceding; so that nothing is gained by assuming for it an earlier period than the present.

Also no other supposition can be *less* objectionable. For whatever point in past ages be assumed for the commencement of the moral universe, will still have *all* the objections lying against it which may appear to lie against the supposition of its present infancy.

Neither is the existence of a vast number of *uninhabited worlds*, which the assumption involves, any objection to it; because in a progressive system like ours we should naturally expect the prior creation of the material universe, at least in part —matter before mind. In human affairs, common-sense builds a

house before introducing the inmates. Why should not God build the material universe, in part, at least, before peopling it?

Neither can it be objected that this hypothesis gives our insignificant world too great *importance and prominence* as compared with the universe of worlds; for no greater prominence is thus given to it physically than God has given it morally by making it the theater of redemption.

Is it objected that such an assumption involves an eternity of inaction on the part of the Almighty? So does any other that assumes a beginning for the material universe. For wherever that beginning is located there must be an eternity preceding it, and the difficulty still remains.

Shall the sttempt be made to escape this by assuming the *eternity* of the material system? Undoubtedly our finite minds can as readily comprehend the eternity of matter as of mind; but to *assume* the eternity of matter is, as has been shown, both unscriptural and unphilosophical.

5. All the facts and intimations of the Bible point decidedly to the present as the commencement of the moral system.

First—The Bible gives no intimation that other worlds are peopled. It mentions the creation of the "*worlds*" by Jesus Christ, but makes no mention of their inhabitants.

Secondly—We find the attention of all the angels of heaven centered on this world. Says the apostle: "Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14.) *All* the angels of heaven, then, are employed in earthly ministrations. They *may* be employed thus in other worlds, but there is not the slightest intimation of it; while here we know they are all interested—so much so that "there is joy in heaven over one sinner that repenteth."

Thirdly—The energies of hell are also expended upon this world. Satan is here, the "prince of the aerial host," tempting men, "working in the children of disobedience," and driving with fiendish hate his schemes of mischief. Here also are a great multitude, if not all, who lost with him "their first estate." They may be prosecuting a similar work of temptation elsewhere, but we have no intimation of it; and for aught that appears to the contrary, they are *all* here in this world. This record of the angels, therefore, so far as it goes, looks strongly in the direction of this as the only peopled world.

Fourthly—The atonement by Jesus Christ, made for mankind, is the *only* sacrifice for sin—the first and final illustration to the universe of God's mercy to the sinful; and all its relations to that universe appear to be *fundamental*. For, says the apostle, "he died unto sin *once*," and "being raised from the dead, dieth *no more*;" and "when he had by himself purged our sins, sat down on the right-hand of the Majesty on high;" or, as the

apostle expresses it in another place, "After he had offered *one* sacrifice for sin, *forever* sat down on the right-hand of God," as if he had now laid the foundation for the great work of eternity, and that all the after ages were to be only for its eternal unfolding.

Furthermore, we learn that *all through the coming ages* the moral splendors of God's character are to find their most vivid illustration in the works and wonders of Redemption—"That in *the ages to come* he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." (Eph 2 : 7.)

And again, the declaration is, that "the whole family in heaven and earth are named for *Christ.*" (Eph. 3 : 15)

Once more, the Atonement stands so related to the universe that "*all things* in Christ, both which are in heaven and which are on earth, shall be gathered together in one, even in him," (Eph. 1 : 10.) and, "At the name of Jesus every knee should bow in heaven and in earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2 : 10, 11.) We may indeed very imperfectly comprehend the meaning of these wonderful declarations, yet the most natural assumption is that, in some way, the Great Savior is the "Chief Corner Stone"—the grand foundation, not merely of this earthly dispensation, but of the entire economy of the universe. Plainly, therefore, these various relations of the Atonement indicate its position in the universe to be *fundamental.*

If, therefore, any belief is to be entertained respecting the period when the moral system was entered on, its present *infancy* is the most rational, and is the only view in perfect harmony with the foregoing facts and intimations of the Bible.

It is, therefore, undeniably true—by which is meant that there is much in favor of the position, and with no counteracting evidence—that this is our standpoint of observation ; that we are looking out upon the dawning-time of the moral creation ; that the work of peopling this material universe has but just commenced ; that the Power which has begun to create free minds will never cease its activity, so that the peopling of worlds on worlds with moral intelligences will be the ceaseless work of the unending future ; and therefore that God is now laying the foundation-stones of that vast moral structure which, in the coming ages of eternity, will be magnificent beyond conception.

We assume, therefore, the Infancy of the Moral System, and that the Fallen Angels were the *first* moral beings created.

The usually received opinion that they were created at the same time with the Unfallen Angels, and that both existed together for a time in holiness and happiness, will be considered when we come to speak of the latter.

Sec. 2. *Their original constitution.*

All moral beings are alike in the essential elements of their natures. Intellect, Sensibilities and Will, or the power of thinking, feeling and choosing, belong alike to every such one, and constitute, in each and all, "the image of God" in which Adam is declared to have been created. At all events, in the absence of all opposing evidence, this is assumed to have been the constitutional nature of the Fallen Angels, so that they, like Adam, were made with an Intellect to know God, Sensibilities to feel his love, and a Will qualifying them to choose his service, If proof of this were needed, it is found in the fact that the Devil approached Eve as if knowing how to deal with a moral nature, which he could not have known unless conscious of one in himself; and the declaration of the Savior is that wicked men and devils are to be consigned at last to the same place of punishment the "Everlasting fire prepared," as he says, "for the Devil and his Angels"; (Matt. 25: 41.) and how could the same place be suited to the punishment of both, were they not alike in their natures?

If this be so, then the nature of a moral being must be as *unchangeable* in its elements as the nature of God himself. There cannot be several kinds of moral beings. They must all have a fixed, unchangeable nature in all its essential characteristics.

And this leads to another important position—The principles of moral government to which they are subject, must be equally unchangeable. There cannot be several kinds of moral government. The same Law, or "decisive rule of action to moral agents" —the same reward of obedience to it, and the same punishment for disobedience, must prevail forever throughout the entire moral universe of Jehovah. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," is a command that comes necessarily on any and every moral being who either has been or can be created, and is the great Law by which the Almighty is seeking to bind the whole moral creation to himself and duty.

The fallen angels, therefore, were made with an original constitution, in the very nature of things the *best possible*, being made in the image of God, than which there can be no better pattern.

Therefore, also, the Government to which they were made subject, being precisely adapted to the nature and necessities of such beings, must have been the *best possible* in its fundamental principles and requirements; so that obedience to it would have resulted in their highest holiness and happiness.

On the whole, therefore, the original nature and surrounding circumstances of the first moral beings, were the best they could possibly be for the development of a holy character.

Sec. 3. *Circumstances of their creation.*

It is interesting to contemplate the position of a company of moral beings coming first into existence and being in the universe alone with God; which we suppose to have been the position of the fallen angels.

1. It will be proper to notice what was the probable degree of maturity appertaining to their original constitution.

It would be most natural to suppose that, like Adam, they were created in the full possession of their mental and moral faculties, and prepared at once to contemplate the peculiarities of their situation, to survey the magnificence of the material system, and to be charmed with its order, variety and beauty, to rejoice in the happiness which may have been exhibited in the lower orders of creation, to investigate the wonders of their own mental and moral constitution, and to draw from all existing sources whatever would serve to illustrate the power, wisdom and benevolence of God.

2. What course would probably be pursued with them in these circumstances? It seems probable that God would reveal himself to them, claiming to be their Creator, as well as the Creator and upholder of all the vast and visible frame of things—unfold to them his character and attributes so far as there had been an opportunity for their manifestation, and accumulate before their minds the evidence existing of the nature and extent of their obligations to love and obey him, so as to render them inexcusable for withholding obedience.

Sec. 4. *Why did they sin?*

This question is vital and fundamental. Suppose for a starting point we go back of it somewhat and raise the more abstract question: *Why does sin exist?*

Some say "God permits it," but the expression is misleading; because the word *permit*, in ordinary usage, implies favor towards the thing permitted; and God feels no favor towards sin.

Others say, in the way of explanation, that "sin is overruled for good." This is never the case except that a sin may be used for the correction of a greater sin; as where Peter's denial of Christ, by showing him his moral weakness, corrected his overweaning self confidence, which was spoiling him for an Apostle.

But was not the sin of the Crucifixion overruled for good? No, in no respect whatever. All the good of the Crucifixion come from God *giving His Son to sufferings and death.* But he might have done that in a variety of ways. He chose to let wickedness crucify him. Now what came from God giving his Son? Answer: The offer of pardon and eternal life to sinful men, the gift of the Holy Spirit, the common blessings of Probation, and the salvation of the penitent.

What came from the *sin* of the Crucifixion? Answer: Nothing but the deep damnation of the scribes and pharisees concerned in it, and the utter ruin of the nation. No good of any kind came from the *sin* of the crucifixion, nor was it overruled for one particle of good. No result flowed from it but in the line of disaster.

But does not God make "the *wrath* of men to praise him?" Yes. But how? Only by his *dealings* with it in the way of judgment. God made the wrath of Pharaoh to praise him by the judgments executed upon him; and in this way God's "name was declared throughout all the earth." Now where did the good—"the praise," come from? Answer: from God's *dealings* with him. What come from the *sin* of Pharaoh? Answer: Ten dreadful plagues upon Egypt, and the final destruction of him and his hosts in the Red Sea. Not a particle of good came from the *sin* of Pharaoh.

So God will make the wrath of all wicked men to praise him at last by the perdition with which he will visit them in the future world; thus exhibiting his character as a firm and efficient Moral Governor. Now whence comes the good? Answer: From God's *punishment* of the sinner. What comes from the sin itself? Nothing but damnation. Not a particle of good. Nor is the wrath *overruled* at any one point for good. It is not overruled at all, but goes right on to work out its own legitimate result of disaster and ruin.

Is it said that if there were no wrath there would be no punishment, and, therefore, no exhibition of God's character for firmness? Certainly; and what is better no *need* of such a manifestation. And God would like nothing better than that his whole universe should love and serve him supremely. Notice here—

1. *God's relations to holiness.*

Holiness, in its elements, is the same in all moral beings. In God it is the conformity of his character and conduct to the eternal and immutable principles of right; and in his creatures, it is the conformity of their character and conduct to the same immutable principles; which shows the propriety of the exhortation—"Be ye holy *for* I am holy." "Be ye perfect *even as* your Father in Heaven is perfect." "Partakers of *his* holiness."

Now then, if perfect holiness results in perfect blessedness in the Almighty, so it would in all moral intelligencies; and God can desire nothing higher or better for them, than to have them become like himself in character and conduct—to become "holy as he is holy." Any loss of holiness therefore, in God's universe, is a corresponding loss of happiness, and a loss, furthermore, which is irreparable.

The idea therefore, which has been advocated by some theologians, that "God prefers sin to holiness in every instance in which the former takes place"—that exalted holiness which brings ever peace to the soul, harmony with God, and happiness everywhere, is utterly, inexpressibly and inconceivably absurd.

2. *God's relations to sin.*

God's abhorrence of sin is measureless.

Men persist in regarding sin, and especially their own sin, as a trival matter, and excuse it, and palliate it, and construct philosophical systems representing it as on the whole for the best. But apart from human philosophy and speculation, and that perverted theological teaching which makes "sin the necessary means of the greatest good;" apart also, from the schemes of infidel men to accommodate matters to their own wicked conduct, and so to arrange the administration of the Almighty, that they can live prayerless and godless lives here, and yet come out safe in the end—apart from such things, there is no countenance given either from reason, or revelation, or the workings of God's providence in the world, or from any source whatever, to the idea, that God has any other views or feelings about sin than those of unmitigated loathing, and an infinite preference that no one of his moral creatures should ever have committed it. Apart from such things, the whole universe of God cries out against the supposition, that the God of Heaven can either manifest or feel the least favor toward sin; or connive in any way at its commission; or have any secret preference that it should exist; and unites in condemning sin, in all circumstances, as wholly unnecessary, good for nothing, entirely mischievous, the source of all calamity, the cause of all pain and suffering, and a fountain of absolutely unmingled evil.

"What," you say, "is there, on the whole, *no* good end secured by the existence of sin?" None at all. In every relation it sustains to God's universe, its existence is calamitous. It is evil and only evil. It is unmitigated mischief; and God has arrayed himself against it from the very first, with the whole energy of his infinite nature; used every possible influence against it; determined on the system in which he foresaw it would exist, only because, from that system, as a moral system, he could get, in spite of sin, the most HOLINESS AND HAPPINESS; he hates it everywhere; loathes it every where; desires nothing so much as that every being who is committing it would stop, and never be guilty of another sin; regrets exceedingly that any such one should ever have committed it; never has done the least thing to induce him to commit it; made him "upright" at the outset, that is, made him to *act rightly;* made it the "chief end" of his existence "to glorify God and enjoy him forever," *not*

to sin against him; has aimed the entire round of his providential dealings with him since his creation, *against* his sinning; has given him every conceivable warning, brought to bear on him the most terrible threatenings; made him to feel the mischief of sin in his own bitter experience,and in all his dealings with him, anywhere, and everywhere has been working steadily *against* sin.

And with this view the Bible in its whole spirit and letter accords. It arrays itself utterly against all such wicked notions as that God *desires* the existence of sin in his universe for *any* reason. It represents him as arrayed in unqualified hostility both against sin and sinners. There is no uncertain sound in the language of the Bible. It does not represent God as hating sin in the abstract, and yet feeling favor toward the sinner; nor as opposed to the sinner, while, at the same time, for some reason, preferring, on the whole, his sin; but it represents him as standing up, with no qualification or softening whatever, as the utter antagonist of all sin and of every sinner—"Thou art not a God which hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou *hatest* all workers of iniquity." (Ps. 5: 5.)

The true relation of the Almighty to holiness and sin may be briefly stated as follows:

1. God loves holiness with an infinite affection, and carries out that affection with an infinite energy, securing all the holiness possible in a universe of moral beings.

2. God hates sin with an infinite hatred, and carries out that hatred with an infinite energy, preventing all the sin possible in a universe of moral beings.

3. Everything in the way of holy living and acting, is just so much of *gain* to the whole universe of God; and everything in the way of sin, is just so much of irreparable *loss* to the whole universe of God.

The least deviation from these statements, confuses our necessary ideas of moral relations, and renders the holiness and benevolence of the Creator, logically indefensible.

We return now to the question— *Why did the Fallen Angels sin.*

The view is not unfrequently entertained that a pure and perfect being would obey God as a matter of course; and that submission to his will on the part of such a one would require no self-denial. Our leading theologians are accustomed to speak of Adam in the garden as one whose *only* inclination was to obedience. Dr. Bushnell speaks of him as "*spontaneous* to good."

But were this true, the first sin would have been impossible. If submission to God were an entirely easy matter, then submission would have been always rendered; and the first sin becomes, f not exactly *impossible*—for that expression would seem to con-

flict with free agency—yet as certain not to be committed as if it were.

In accounting for the existence of sin, it is customary to trace the sinfulness of the human race to an organic connection with sinful Adam; and then to trace his sin to the temptation of the Devil. But how is the sin of the Devil to be accounted for? Where did his sin originate?

We face here the prime difficulty in theology.

THE ORIGIN OF SIN.

This has been called "the great riddle of the Universe;" or as Dr. Bushnell graphically terms it, "The night side of the creation."

Assuming the Fallen Angels to have been the first beings created, and the first sinful beings, our effort will be to account, so far as may be, for this *first* sin. Why was this committed? Manifestly no *good* reason can be given for this, or any other sin; for then, as has been said, it would not be sin, and poor ones are worthless. At the same time, no moral being acts in any way, either right or wrong, without *some* sort of a reason. What was the reason or occasion for the commission of the *first sin.*

Here notice, it must have been committed under the three following conditions:

1. Those who committed it came directly from the hand of God, and were therefore pure and perfect in their original constitution.

2. They must have been placed in the best possible circumstances—the best surroundings for the development of a holy character. We argue both these points from the assumed benevolence of God.

3. They encountered no *temptation* from malignant beings; for there were no unholy beings to present it. Hence their position was in all respects the best calculated to result in holiness.

The vital point is thus demonstrated that an occasion of sin must exist in a pure and perfect being, placed in the best possible circumstances. What could it have been?

This leads us to consider *the occasion of sin.*

The word *occasion* is here used with carefulness and precision, as being entirely distinct from the *efficient cause.* For example: the *occasion* of gluttony is the natural appetite for food; but because that between this occasion and the gluttony there comes in the free, moral, and responsible being, under obligation to keep all his inclinations in due subordination to the higher dictates of reason and conscience, therefore does he himself become the *efficient cause* of the sinful gluttony. For the occasion he is in no way responsible, while he shoulders the entire burden o

responsibility for the sinful gluttony. So the efficient cause of sin in any form can only be the moral being himself who commits it; and the question now to be considered is, How comes it that a being made in the image of God, and pure and perfect in his original constitution, becomes the *efficient cause* of sin?

1. Every being made in God's image must be *free*—truly free—or else he would *not* be made in His image.

2. He must be *conscious* that he is free. He cannot be free without being conscious of it.

3. He must love to exercise this freedom in the way of independent action; which means mainly that he must love to seek and obtain whatever pleases him—to seek his own personal gratification without restraint. He cannot have this freedom without loving to exercise it—in common language, without loving *to have his own way.* Nothing indeed is plainer than that he cannot but love the objects which minister to his gratification. He *must* delight to seek his enjoyment in every avenue opened—to roam the universe at will, taxing every object, every scene, every employment affording satisfaction. Therefcre,

4. To *give up* this independence of action and submit to restraint, which oftentimes involves the giving up of *objects* in themselves desirable, cannot be an easy matter. It must cost a struggle. It is going against inclination—practicing self-denial. And this must be attended with reluctance, and a reluctance just proportioned to the love of independence. By just so much as he loves his own way, by just that much he must make an effort in order to surrender it. But,

5. It is his highest *duty* to surrender it, and consent to be guided, governed, and *restrained*, if need be, as God may see fit, as the only security for the harmony and welfare of the universe, which requires the merging of all wills in the one controlling will of the Almighty. Without this submission to God, each one, acting out his natural inclinations, would set up for himself, and there would be as many independent wills as there are individuals, each acting for himself, and with no paramount regard for the general good; and the resulting collision, strife, discord, and suffering would be uncontrollable and dreadful, and the universe itself become a moral wreck; so that the only security for the harmony and happiness of the universe is the submission of all individual wills to the one controlling will of God. Therefore,

6. We see the absolute necessity that God assert his control over his moral creature, and give him his law with its two cardinal requirements—loving God with all his heart, and his neighbor as himself, as the only security for the welfare of the universe, and enforce obedience to it with the whole weight of his authority.

7. In this view the occasion of sin is *the love of conscious freedom*, and a consequent disinclination to submit to the necessary

restraints of law and government. And here it should be noticed that sin originated in the angels just as the apostle represents it as originating in men, (James 1:14, 15): "Every man is tempted when he is drawn away of his own lust* and enticed. Then when lust hath conceived, it bringeth forth sin." Notice the several points :

1. It is "*his own* lust"—that is, it originates in himself; so that the external influence, whatever it may be—whether the devil, or wicked men, or circumstances—only stirs up a something that was all the while in him—*his own* lust—something that belongs *to him*, and was in him before he was tempted. This something in the angels, we have made out to be *a love of conscious freedom;* or, as we say in familiar language—*a love of having one's own way.*

2. It is a something that is *innocent.* It comes in *before* the sin—it *bringeth forth* the sin; so that the sin comes in *after* it. Therefore, this lust—this occasion of sin—is and must be *innocent*, constitutional propensity. And this is precisely the view taken in the foregoing discussion.

The occasion of sin is thus seen to be *inseparable from free agency under the restraint of law;* and some particulars respecting it are deserving of special notice.

1. It lies back of voluntary action, and is therefore destitute of moral character—a mere constitutional element. Therefore,

2. It is not at all of the nature of depravity, nor does it imply any defect in the original constitution, and is consistent with perfect innocence, and even holiness. Christ was "tempted in *all points* like as we are, yet without sin."

3. In this view every being in the universe who sins, whether man or devil, sins solely because he dislikes the restraint of law, and shrinks from the self-denial necessary to obedience. This is the *occasion* of the sin. The real sin, and where all the *guilt* centers, is the disobedience itself—the *act* of transgression, the *determination* to break the law and *have* his own way, in exact accordance with the way in which the *prophet* describes human sinfulness—"*We have turned everyone to his own way.*" (Is. 53 : 6.)†

*This word *lust* in this passage is not a happy translation of the original Greek, being almost invariably used in a bad sense; whereas in the original the world only means *innocent desire*, being the same word used by Paul when he says, "Having a *desire* to depart and be with Christ;" and by our Saviour when he says, "With *desire* I have desired to eat this passover with you."

†Some perhaps would prefer to say that the disinclination to submission grows out of a love of self-gratification rather than the love of freedom. But this statement appears not quite sufficiently general to cover the whole ground; for there appears to be an inclination to resist

The law may be a mere imperative of the reason and the conscience, or it may be a command rightly imposed by another, to whose rightfulness, however, the reason assents; but in either case it is *law*, coming down upon a moral being with the demand of obedience to rightful authority. In the former case the individual becomes, in the language of the apostle, "a law unto himself, his conscience also bearing witness." (Rom 2: 15.) in the latter he comes under the authority of another—a parent, guardian, master, or ruler; and the sin resulting from disobedience is always disobedience to rightful authority—to *law*. Sin is ever therefore "the transgression of the *law*." "Where no *law* is there is no transgression." (Rom. 4: 15.)

4. The leading peculiarity of this view is that it represents the occasion of sin as *inseparable* from a free nature under this necessary restraint of law, and belongs therefore to a moral being by virture of his creation; and is as inseparable from the soul as freedom itself.

This view of the origin of sin seems not to have been thus far clearly presented in our theological treatises; while, should it be accepted, it will relieve the evangelical system of some of its profoundest difficulties.

Accepting this view, and the vital point is demonstrated that an occasion of sin, being thus inseparable from a free nature, belongs necessarily to the nature of *all* moral beings who either have been or can be created; and therefore that *all* newly-created beings forever, will have the same inclination to break away from the restraints of law and government that has already broken out in the sinning angels and men.*

With the existence and operation of this element in human society we are all familiar. The inclination of the whole world is to *its own pleasure*. The very first development of the infant mind is in the direction of impatience of restraint—he wants *his own way*. This is the leading characteristic of childhood also, and is what creates the necessity for parental authority in the family. This is the chief trouble in the community—that men want *their own* way, instead of seeking the *general* good. This, too, makes government necessary in the State; and even on the

authority as such, without reference to any particular *object* of self-gratification—to refuse to obey *just because* commanded—to refuse to do a thing *just because* told to. Our statement also seems to come nearer to our Saviour's representation of the workings of the wicked heart—"we will not have this man *to reign over us*"—implying a hatred of authority.

*Some objections to this view will be noticed in Part Second. They are omitted here for the reason mainly that one of the main objections, namely, the fact that the Angels of Heaven have maintained their allegiance, could not well be noticed until their existence and history as the third order of moral beings, had been distinctly considered.

broad field of national experience the sole occasion of difficulty is the preference of the individual over the general good. "*For all seek their own*," is the grand trouble of the universe. (Phil. 2 : 21)

PRACTICAL POINTS.

To show how fundamental and far-reaching is this view now presented of the occasion of sin, a few practical results will here be briefly indicated, which flow directly from it, and which will be more fully developed in the progress of the work.

1. A quasi explanation is given of the origin of sin; perhaps pushing the investigation as far as it is possible, in the nature of the case, for it to go.

2. In this view the *prime* occasion of human sinfulness cannot be traced either to Adam or the devil, but only to the necessary nature of free agency under the necessary restraints of law and government.

3. If the fallen angels were the first moral beings created, and the peopling of this world was the next important event, then, as the best was done for the angels that could be, *and they sinned*, it follows that the human race, in any other possible circumstances, in which they could have been created and placed, would also certainly have sinned; so that the only question at the time of their creation was, not how can the race be kept *from* sinning, but how to be saved *after* they have sinned. This vital point appears thus far to have been generally overlooked in theological investigation.

4. This view removes the occasion of our sin from Adam to the necessary nature of free agency; thus relieving the connection of mankind with him from the odium of apparently perpetuating sin; thus also removing from the evangelical system, one of the most serious objections to the doctrine of endless punishment, namely—That men inherit the inclination to sin from a divinely instituted connection between them and a depraved ancestor, and are then to be punished eternally for *being sinful.*

5. The entire parental connection—that of Adam with the race, and the parental connection generally—is thus seen to have been instituted in the interest of holiness, and not at all for the propagation and perpetuation of sin; seeing that, in this view, it cannot originate it, and, therefore, at most, can only *modify* the conditions of its existence, and, as will appear hereafter, can only modify these favorably, that is, in the direction of holiness and submission to God.*

6. In this view, *all* the moral and providential dealings of God with this world—the conditions of infancy, the connection of the soul with a material body, the progressive creation of the race,

*See Appendix A.

the sufferings we endure, and even the temptations of Satan, will be seen to be all of them in the interest of salvation—all designed to modify favorably the conditions of human sinfulness, and pave the way for repentance and pardon.

These practical matters are thus briefly indicated merely for the purpose of showing how fundamental and far-reaching are the two points which have been considered—*The Infancy of the Moral System* and *The Occasion of Sin*. Especially the view presented of the *Occasion of Sin*, is one whose importance can hardly be over-estimated. The fact that all created beings from their very nature shrink from the restraints of law, and are, on that account, inclined to sin, is the distinguishing feature of the system herein developed, and furnishes the key, it is believed, to the right understanding of the moral universe. And even as the law of gravitation is the key which unlocks the grand secrets of the material universe and gives the reason for its beauty, order and harmony, so the key which unlocks the grand secrets of the moral universe, and gives the reason for all in it that is discordant and jarring and troublesome, will be found to be this *universal* tendency of free mind to resist law, and thus to break away from the great controlling center—God. It is this that ruined the angels, that made the human race a sinful one, that made Redemption necessary,that dug the pit of Hell, and renders endless punishment an indispensible factor in the progress and development of the future universe.

The practical points above indicated will be considered more at length in their proper place.

Sec. 5. *Their Probation.*

The first moral beings, therefore, and, as we suppose, *all* moral beings, having this innate tendency to break away from the control of the Almighty, would need, at the outset of their career, like Adam in the garden, a trial of allegiance. This trial we term, in theological phrase, *Probation;* and it is probably needed by all newly-created beings as they enter on their eternal existence.

What the nature and circumstances of this probation would probably be, we can only conjecture from the recorded experience of Adam, the only moral being of whose earliest history we have any record.

The first commands which God imposed on Adam were those which fell in entirely with his natural inclinations, namely, the law of marriage and the Sabbath, and the command to dress and keep the garden. But these commands, and any similar ones, were no test of allegiance—no indication what he would do should his natural inclinations be crossed. And, although, he obeyed these commands, yet such obedience could have been regarded by the Almighty with very little satisfaction as compared with

the obedience of one who had been *confirmed* in allegiance; for he knew, all the while, how weak within him was the *principle* of obedience, and that he was entirely unwilling to comply with *all* his reasonable commands. And furthermore, no such acts of obedience, *merely*, would have confirmed him in holiness; for they were very far from involving the requisite degree of submission to the Divine will; and a certain and proper amount of trial, as his conduct afterward showed, would have been sufficient, at any time, to induce him to abandon his Maker.

But what would have confirmed him?

The answer is—Had he not eaten of the forbidden fruit; had he steadily refused, at *this* point, all solicitations to disobedience, both from his natural inclinations and the assaults of the tempter—in which case he would have resisted his natural inclinations, and *denied himself* at the command of God—*this* act of obedience, in *these* circumstances, would have required such an amount of self-denial, and would have involved such a degree of submission to the Divine will, as undoubtedly to have fortified him against all subsequent temptation, and therefore have confirmed him in obedience forever; and for this it was that the trial was ordained.

Reasoning, therefore, from analogy, we conclude it altogether probable, that *every* newly created being will need a similar probation in order to become confirmed in obedience to God; and that his moral character forever will depend upon whether he can be induced, at the outset of his career, to practice the requisite amount of self-denial at the command of the Almighty.

We assume, therefore, that God will give every intelligent being, at the commencement of his existence, a suitable trial—a probation, as an opportunity for him to become confirmed in eternal obedience to himself.

It is obvious that the results of this probation must be decisive. If at this turning point, and under a fair trial, the free, moral agent resolves to obey God, his future character will be settled on the side of holiness; and this determined resistance to sinful inducement, will lay broad and deep the foundations of his everlasting blessedness.

It follows, also, that if at this point he *disobeys* God, his future character will be determined toward unholiness and misery; and as sin tends ever to perpetuate itself, that there will be no hope of restoration to the forfeited favor of God, unless God interpose, as he has in this world, with a scheme of recovering grace.

The object in imposing this trial at a comparatively *early period* in his history, may be twofold.

1. It may be a matter of certainty to the Divine mind, should such trial be omitted at the outset, and could a moral being, or

any number of such, without it, be prevented from transgression for any definite time, however long, that sooner or later, there would result a far more extended and disastrous rebellion, than if all such beings were tried at the *commencement* of their existence—or at least as soon as their knowledge of the character and attributes of God and their relations to him, had imposed upon them the necessary degree of moral responsibility.

2. At the outset of his career he may be more likely to pass the trial in safety.

It is not at all incredible, that, at any subsequent period, his relations to the universe might become more complicated, the obstacles within him and arouud him to his required submission to the Divine will, increased both in number and magnitude, and his entire position more unfavorable in all respects, for becoming confirmed in holiness. In this view, a trial at the outset, would seem to be the dictate of benevolence.

It was probably necessary, therefore, that the fallen angels should have a probation,—a trial of their allegiance to God; and that this probation should be preceded by all the knowledge of God,—of his character, his government and his works, which could be unfolded to them; so that when the trial of allegiance came they would feel under perfect obligation to render him instant and unqualified obedience. Adam lived for months, and probably years before his fall, studying the works and wonders of the Great Architect, and thus reaching the point of intelligent responsibility. At least time enough intervened for him to "give names to all cattle, and to the fowl of the air, and to every beast of the field;" (Gen. 2: 19, 20.) each name doubtless corresponding with the peculiar appearance and habits of the different species as he leisurely studied and admired them. During this time he was becoming acquainted with the character and perfections of God through his material works, which, with the exception of his firmness in the punishment of the rebel angels, furnished the only field on which those perfections had been exhibited. Similar to his experience was doubtless that of the fallen angels, so far as becoming acquainted with God, and their relations to him was concerned. Ample time and opportunity were afforded them for reaching the point of intelligent responsibility.

Then doubtless came the trial of allegiance, whatever it may have been, which was essential to their confirmed obedience and eternal happiness; and this required, perhaps, that there should have been some restriction imposed upon them, similar, in the object to be secured by it, to that imposed on Adam as the test of his allegiance.

It is probable, therefore, that God imposed on the fallen angels such a restriction—the very best which could be imposed —one precisely adapted to their constitution, and the peculiarities

of their situation, and demanded of them compliance with it as the only possible security for their future welfare.

He held up before them the unending happiness which would follow their self-denial and submission to himself; he represented the sad consequences of their refusal to obey—even the fearful penalty of being forever excluded from his favor, saying to them in solemn and impressive language, "In the day that this command is broken ye shall surely die," and presented before their minds all *possible* motives to deter them from transgression.

The sad result of this probation we learn from the declaration of the Bible: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the Great Day." (Jude 6.)

They sinned and fell, notwithstanding all that was done to prevent it. And theirs was a melancholy and a dreadful fall; and the more so because it was a hopeless one, and no possibility existed that any provisions of mercy could save them from their doom. Thus much for their general history.

And here the question naturally arises—why this result? Why did the probation of perfect moral beings terminate thus? This leads to the consideration of the following section:

SEC. 6. *Motives.*

There is no reason for supposing that, before the creation of this world, any influence could properly have been brought to bear upon moral beings to bind them in affectionate obedience to God, but that of *simple motive.*

It was doubtless necessary that having created them with the best original constitution they could have—created them like Adam "in his own image," placed them in circumstances best adapted to develop a perfect moral character, and brought them under the influence of all existing motives to obedience—that then, God should leave them to form their own moral characters by their own free conduct under the influence of these *motives;* and that the exertion of any power or influence beyond this, emanating directly from God himself, as, for example, the influences of the Holy Spirit, would be entirely inconsistent with the circumstances of the case inconsistent with the majesty of law, with the stability of government, and with the entire welfare of the moral universe.

As regards the Holy Spirit, its peculiar influences belong to that scheme of grace and mercy, which has been devised for the recovery of the sinful *in this world* through an atonement; as says the Apostle, "which he shed on us abundantly *through Jesus Christ;*" (Tit. 3 : 6.) and there is no reason for supposing that they could properly have been exerted upon the angels. In-

deed, under a system merely of law, such as we suppose existed previous to the atonement, to bring in any *extraneous* influence, like that of the Holy Spirit to induce obedience, might only tend to weaken the influence of law over them, and eventually undermine the entire authority of the government.

To illustrate—Suppose a father to lay some command upon his child; and then, instead of enforcing the command by the simple weight of his authority, suppose he should bring in some extraneous influence to secure obedience. For example, suppose he should offer him an orange. What is the consequence?

First—He weakens his authority and impairs his influence over his child.

Secondly—Obedience could probably be secured a second time, in similar circumstances, only by means of some additional inducement.

Thirdly—This method of procedure continued, would result in the confirmed and hopeless rebellion of the child against all parental restraint, as well as lay the foundation of rebellion in the entire family.

So in the government of God. Under a system of mere law, to bring in some extraneous influence to secure obedience to his commands, might only tend to weaken the influence of law, and lead ultimately to rebellion. Or if no evil consequences should follow to those directly influenced, still, the knowledge of the fact, disseminated through the universe, that God was *thus* securing the obedience of his creatures, might undermine the foundations of government elsewhere.

In respect to this world, as the majesty of law has here been first sustained by an Atonement, such a result cannot be apprehended. But to have exerted this influence upon the angels, might have been attended with evil consequences to the entire system.

As we know, therefore, of no other means which God has ever made use of to govern moral beings, except motives and the influences of the Holy Spirit, and as the latter appertain, so far as we know, only to the economy of this world, therefore, there is no reason for supposing that, under a system of mere law, such as we have every reason to think existed previously to the Atonement, moral beings could have been controlled by anything but *simple motive.*

Now it is easily conceivable that at the dawn of the moral creation, there may not have been a sufficient amount of motive in existence actually to lead the fallen angels to surrender themselves in willing obedience to God, even though all the motives which the universe then furnished had been accumulated before their minds.

Especially will this appear plausible when we consider the

peculiarities of their position, and what motives were wanting, and must have been, from the very nature of the case, to deter them from transgression, and which have since been brought into existence.

1. They had no conception, either from experience or observation, of the nature of *suffering*, especially of that fearful form denominated *punishment*, and which wherever justly inflicted, is mingled ever with the terrible ingredient of *remorse*.

2. They had no such warning before them to deter them from transgression, as the universe now has, in the *example* of beings sinning and receiving deserved punishment.

3. They had no palpable evidence *like this* of the veracity of God, and that he would be true to his threatenings, however dreadful.

4. They had, therefore, no *such* reason to fear him, and to look upon him not merely as a benevolent Creator, but as a great and terrible Jehovah, which the universe now has, and which leads the hosts of Heaven to exclaim, "Who shall not *fear* thee, O Lord." (Rev. 15: 14.)

5. And, furthermore, they had witnessed no manifestation of *mercy* on the part of God. His compassion for the sinful had never been made known to them, for there had been no occasion for its exhibition. That overpowering disclosure of all that is tender, melting and winning, which has since been made in the sufferings and death of God's only Son for man's redemption, and which furnished a motive for love and obedience to God infinitely surpassing all others, had never been made to them. All this vast amount of motive has been created by God's dealings with his moral universe *since* the creation and fall of the first sinful beings; and the conclusion therefore is, that, at the time of their creation, there may not have been sufficient motives in existence actually to deter them from daring the tremendous experiment of disobedience.

But it may be objected that in the absence of such motives, their conduct was excusable, and that they could not justly be punished for their transgression. Let us, therefore, look at the other side and see what motives they resisted, and what an amount of light they sinned against.

1. They undoubtedly had abundant evidence that God was their Creator.

The perceived exertion of his creative power in the formation of the worlds, together with his own declarations to them, would give them abundant evidence that he was also *their* Creator.

2. Abundant evidence might have been furnished them that he was their *Preserver* also, on whom they were ever dependent for the *continuance* of existence. Even as, at his word, world

after world and system after system rose from nothing, so at his word, they may have been seen to return again to their original nothingness ; and the strong conviction thus have been fastened on their minds, that *all* existence depended solely on Him for continuance.

3. That he was their constant and kind Benefactor, they would learn from the happiness they themselves experienced, and which was ever welling up within them as from a ceaseless fountain—the fountain of obedience and love to God and of conscious harmony with him, of which happiness he was declared and believed to be the Author, as he had proved himself to be the Author of their entire being.

4. Abundant evidence could also have been furnished them of his perfect wisdom.

All the evidence that *we* now have in the wonderful adaptation of means to ends of which our world is full, was wide open to their inspection. Nor could any reason be discovered why that wisdom was not *infinite.*

5. Nor could there have been the least reason for limiting his *power.* They saw before them the same stupendous exhibitions of it which we see, and must have felt that the Divine energy was adequate to the production of all possible acts or events.

6. The evidence of his perfect benevolence may have been seen in the happiness he was everywhere diffusing throughout the lower orders of the animal creation—as well as in the blessedness of which they were personally conscious.

From this brief sketch of the amount of evidence which they must have had respecting the character and attributes of God, it readily appears that they must have been under full and perfect obligation to his love and service ; and that any failure to render him instant and unqualified obedience was utterly unreasonable and entirely without excuse ; for if, to have good and sufficient evidence respecting a being that he is our Creator, Preserver, and constant and kind Benefactor, as well as that, in respect to his general character, he is entirely able and perfectly disposed to secure the *best ends* by the *wisest means*, does not impose a full and perfect obligation of love and service to him, then it is impossible to conceive that anything else could. And yet, it was against this clear light that they sinned, and no reason appears, therefore, why they did not merit a condemnation exactly proportioned to the extent of their obligations.

To illustrate this—Suppose a teacher to be introduced for the first time to a school of a hundred scholars of advanced standing. Suppose him to devise the very best system of rules for its regulation and annex to their violation appropriate penalties. The rules are reasonable and are seen to be such. That they emanate from rightful authority is not questioned. All feel under full and

perfect obligation to obey them. But of the firmness of the teacher in punishing transgression they have no evidence either from experience or observation.

In these circumstances it is very probable that some will transgress. What shall be done with them? The teacher is compassionate and would gladly overlook the offense. But can he? All eyes are upon him. His own character is at stake. The estimation in which he will be held hereafter, the obedience of the remainder, in short, the entire welfare of his little realm, are depending upon his firmness at this crisis. He *must* punish as he has threatened. And who would say that the punishment was not justly inflicted? True, the degree of firmness he possessed, not having been tested, had not been witnessed, and could not have been, and the unpleasantness of punishment had not been experienced.

But who thinks, on this account, of excusing the delinquents? Who would say that their punishment was not richly merited? They understood the law. They saw its reasonableness. They acknowledged the rightful authority of the teacher. They had abundant reason for believing him benevolent. They felt under perfect moral obligation to obey him. And for these rsasons all would admit that their conduct was entirely inexcusable. Three things in this illustration distinctly appear.

1. The punishment inflicted in such circumstances is perfectly *just.*

2. It is absolutely *necessary* to save the character of the teacher and prevent anarchy and insubordination from extending to all under his control.

3. It is in the highest degree benevolent, for by it his character for firmness is established, new motives to obedience are created, and this act of justice, together with other exhibitions of his character in his dealings with *the remainder*, will so win their respect and affection, that they will cheerfully submit to his authority, and their best welfare be secured.

So the Almighty would doubtless present himself before the first moral beings, claim to be their Creator, Preserver, and Benefactor, and furnish them with abundant proof that he sustained to them such a relation. He would give them his Law with its appropriate sanctions, make them to understand it, and see its reasonableness, and to feel that he was actuated by the most benevolent intentions in giving it, and convince them that their own best welfare would be secured by yielding to it unqualified obedience, and thus lay them under full and perfect obligations to submit unconditionally to his authority.

And in all probability, it was in precisely such circumstances that they transgressed. And why should not the threatened penalty be executed?

They had indeed made no trial of the awful firmness of Jehovah—they had not before them the example of other beings sinning and receiving punishment. Neither had there been any exhibition of his mercy in pardon. These and other motives, since brought into existence, may have been wanting. Still they did know and feel that they were under the highest conceivable obligations to love, serve and obey God; so that their sin was a daring and high-handed rebellion against the authority of God, and a wilful and wicked determination to overthrow him and his government—as daring, wilful, wicked and inexcusable as sin, at that stage of the creation, could possibly be. And so, in the circumstances, nothing could be done with them but to punish them as they deserved.

Indeed, no reason appears why it may not be said with equal propriety of them as of the heathen of our world—"The invisible things of him from the creation of the worlds were clearly seen, being understood by the things that were made, even his eternal power and divine excellence, so that they were *without excuse*," (Rom. 1:20.) and deserved the penalty inflicted on them for their rebellion. Their guilt was proportioned to the light enjoyed, as guilt always is, and they were punished accordingly.

It is not seen, therefore, why the principles derived from the foregoing illustration may not be equally applicable to the sinning angels.

1. Their punishment was *just.*

2. It was *necessary* to save the character of the Lawgiver, and uphold the majesty of his government.

3. It was *benevolent*, because the infliction of the threatened penalty, would alone deter the universe from a similar rebellion, and would result therefore in the prevention of far greater suffering.

The foregoing view appears to be consistent both with the Benevolence and the Omnipotence of the Deity.

First—It does not sacrifice his Benevolence, for the reason that it does not appear that anything better could have been done than has been done.

1. Not to create intelligent and voluntary beings at all, would be to lose the happiness which will be secured by a moral universe extending through the endless ages—a universe, therefore of limitless value and excellence, because containing in itself unbounded holiness, benevolence and blessedness multiplying evermore. Hence the existence of a moral system.

2. An infinite being cannot be created. Hence *finite* moral beings.

3. Such finite moral beings as exist are the best which could be created, for they were made in God's own image, and were

placed from the first in the best possible position for continuance in holiness.

4. Such beings could be governed by nothing but motives, and all existing motives were brought into requisition, to prevent their transgression, and *what more could be done.*

Neither in the *second place*, does it sacrifice his *Omnipotence*, but only limits it, as it must ever be limited, by the nature of things; * and which reflects no more dishonor on his perfections, than would be done by the position that Omnipotence can not cause a thing *to be* and *not to be* at the same time; for according to the foregoing view,

1. Moral beings are such that, by their very natures, they can be controlled by nothing but *motives.*

2. The only motives which will *actually* restrain them from disobedience are those created by the dealings of God with other moral beings.

3. These motives can not in the nature of things exist, until such beings have been created and have become the subjects of such dealings, and can not therefore exist at the *commencement* of a moral administration;—for motives drawn from the *exhibition* of God's justice and mercy in his treatment of sinners, manifestly can not exist before such an exhibition has been made; and the exhibition cannot be made, until moral beings have been created and have sinned; and *if* sin has arisen for the want of such an exhibition, then it has arisen from the absence of that which, at the commencement of a moral administration, *can not* exist.

In this view it appears to be nothing derogatory to the perfections of the Deity to say that the sin of the Fallen Angels *could not* have been prevented even by Omnipotence, except by their non-creation. If created, they would certainly sin, notwithstanding all that could properly be done to prevent it; so that, so far as the Divine prevention was concerned, their sin was unavoidable.

Sec. 7. *Why have they not been redeemed?*

Said a ship-carpenter at the close of a preaching service in the ship-yard, in which the writer had been expatiating on the benevolence of God. "If God is so good, why did he not redeem the Angels?" What answer was given to the question is not now remembered; and the incident is mentioned only to show that even the common mind ponders such matters, and, therefore, that the discussion of the point is not by any means out of place.

The Revised Version of Heb. 2 : 16, reads thus, "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham."

* See Appendix B.

We learn from this that no provisions of redemption have been made for them. Why not? Not certainly from any want of benevolence in the Almighty, nor from any want of adequacy in the provisions of redemption, for the atonement is an infinite provision. Very likely the reason is two-fold.

First.—That the same self-will and impatience of restraint which led them at first to reject the authority of God and resist his control, would have led them still to resist him and refuse submission under any possible efforts for their restoration.

Secondly.—It may also be true that the confidence in God necessary to repentance *cannot* be awakened within them. The sin of the angels must have been as inexcusable as sin could possibly be at that stage of the creation; for assuming, as we have, that they were the first of created beings, no temptation could have been presented from without, and they must have sinned from mere wilfulness. It was a determination to abandon God and defy his authority, as deliberate and wilful as such a determination could then be. Now here in this world the *most* aggravated forms of sin appear to throw the ones committing them beyond the *possibility* of recovery. A point in depravity is not unfrequently reached when the remembrance of past sin becomes so fearful as to drive the sinner to despair. He dares not *hope* for mercy and leaves the world with the certainty before him of perdition, exclaiming perchance, as did the denying apostate, Francis Spira, "O the insufferable pangs of hell and damnation." The Bible also mentions a sin so peculiarly aggravated as to render it "*impossible*" for him who commits it "to be renewed to repentance" (Hebrews 6 : 4); that is, even God's omnipotent Spirit cannot renew him, for the renewal of the heart is his peculiar office work. The clear representation here is that the commission of this sin throws him, by the very nature of his mental and moral constitution, beyond the *possibilily* of renewal. Another terrific declaration is that for him who "sins *wilfully* after he hath received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation" (Hebrews 10: 26, 27). And why may not a similar effect invariably follow the commission of the *most* deliberate sin—sin not following external temptation—sin such as the devil committed? Who shall say that to the mind of the fallen angel there comes not the remembrance of goodness unrequited and warnings unheeded with such fearful vividness, unaccompanied by any palliating circumstance, as to render his return to God and holiness morally impossible? We suppose this to be the exact condition of the fallen angels. Their sin is so aggravated and their remorse so terrible that the confidence in God necessary to repentance *cannot* be awakened within them, and they are

bound thus, by the very nature of their sin, to confirmed and hopeless impenitence, so that any plan of redemption for them would have been unavailing.

SEC. 8. *Their punishment.*

The punishment of the Fallen Angels is distinctly asserted in the following passages:

"Depart ye cursed into everlasting fire, *prepared for the devil and his angels.*" (Matt. 25: 41.)

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." (2 Pet. 2: 4.)

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.)

"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20:10.)

The *duration* of their punishment and of future punishment generally, will be considered elsewhere.

It is thought best in this immediate connection, though anticipating somewhat, to notice a fact in their history stated in Rev. 20th chapter respecting Satan and his fallen hosts: that there shall come a time when he shall be cast into "the bottomless pit," and be confined there "a thousand years;" then after that period, be released from his confinement for "a little season," to go out and "deceive the nations." Why be loosed at all? The following is merely suggested: All the present arrangements of this world, and all that may take place during its entire history, in the view herein presented, are only in the way of preparation for the Endless Future, and to lay its foundations securely.

Now it is possible that at some time in the coming ages, and among future races, the thought might come up, gradually ripening into an extended opinion—the same as is now entertained by the Restorationists—that suffering was a remedial agency; and that if the wicked, after having experienced the real terrors and torments of perdition, could only be released from their confinement, they would gladly avail themselves of this clemency of the Almighty, and return to right living and right acting. Under this impression, they might begin to question the benevolence of their *endless* confinement, just as men in the church and out of it, are continually doing now; and the foregoing experiment with them, mentioned in Revelation, be needed to correct any misapprehension of this matter, proving, as it did, that the character of the wicked was still unchanged by their confinement and punishment; and were they released from it, the *only* result would be that they would at once commence working against God, and his kingdom, and the general welfare, with the same energy, persistency and malignity as before.

CHAPTER IV.

MAN.

The Angels have fallen. Made pure and perfect in their original constitution and placed in the best possible circumstances for the development of a holy character, they have yet sinned and been punished. The best experiment, therefore, that could be made with moral beings to secure their allegiance to God, has been tried, and has failed. This experiment demonstrated that any other race of beings, created at this stage of the moral universe, would also sin; for nothing better could be done for them than was done for the Fallen Angels, either in respect to original constitution, or external circumstances and surroundings.

To all appearance, therefore, a hopeless moral midnight shuts down on the universe. To all appearance free moral agents cannot be kept from rebellion; and no other prospect or possibility appears but that the universe must remain an eternal blank, with no intelligent beings in it to love and honor God, and in which no note of praise and thanksgiving will ever ascend to him.

But the Divine resources are not exhausted. The devil and his minions have indeed revolted, and their case is hopeless, and yet right in the face of this disaster, the Almighty enters on the creation of the *human race.*

Two things respecting this next race of moral beings are worthy of special notice.

First.—The race will certainly be a sinful one; for nothing better could be done for them than was done for the Fallen Angels.

Secondly.—The sin of the angels was committed in such circumstances of aggravation as apparently to throw them, in the very nature of their mental and moral constitution, beyond the possibility of repentance. If, therefore, the human race should be allowed to sin as the Fallen Angels did, and in the same circumstances of aggravation, then to all appearance, their case also would become equally remediless. The same hopeless estrangement from God would result, the same hardness and desperation in wickedness, and the same iron despair would fasten on them, and throw them also beyond all possibility of recovery.

Obviously, therefore, the only question was—How shall they *so* sin as to be saved afterwards? Their sin is certain and unavoidable, so far as the Divine prevention is concerned; but can they not, in some way, be kept from sinning remedilessly? Cannot the circumstances of their sinning be so modified that thei

ultimate recovery shall not be entirely hopeless? Here we are to notice that all the peculiarities appertaining to the existence and conditions of the human race, have been apparently devised so as to modify favorably the conditions of human sinfulness, and thus to render it possible for them to be saved after they have sinned.

The entire case is this—The experiment with the Fallen Angels demonstrated the fact that the salvation of moral beings under an economy of mere Law was impossible. Now then God turns him to another and different line of procedure. He creates and plans and arranges this world to introduce into it a higher economy—The Salvation of Sinners by Grace—even by the infinite sacrifice of the Lord and Savior Jesus Christ.

This plan of Salvation by Grace was no afterthought, introduced merely upon the event of human sinfulness; but the sinfulness of the race was distinctly foreseen, and the Atonement decided upon, and all the peculiar circumstances and conditions of the race devised from the very outset. The world itself was created at first, and its pillars set up, and its physical peculiarities all arranged down to the minutest particulars, in view of the fact that it was to be the home of a sinful race, in which the grand work of Redemption was to be wrought out. The great question, therefore, respecting this world, as has been said, was—How so to arrange the peculiar conditions of the race to be created, as to save them from *hopeless* apostacy—to secure their salvation, *after they have sinned.* These peculiarities are mainly as follows:—

The connection of the soul with a physical body,
Temptation by malignant beings,
The parental relation,
The conditions of infancy,
The progressive development of the race,
The necessity for labor from the curse of unfruitfulness on the earth,
Providential dealings with men generally in the way of pain, suffering, disappointment and trials of all kinds, as well as blessings and mercies innumerable,
Moral government everywhere—in the family, the state and the nation,
The Bible, and means of grace generally,
The influences of the Holy Spirit, and
Temporal Death.

The point we have now to consider is, that by all these conditions and surroundings of the human race, God is seeking so to modify favorably the experience of human probation, and the circumstances of human sinfulness, as to render efficacious a scheme of mercy and salvation.

In their particular design, they are intended, either to repress

the innate tendency to self-will, which, as has been shown, is the prime occasion of sin in all moral beings; or to lessen the burden of criminality for sin committed; or to soften in the human soul the consciousness of guilt, and so make penitence a more hopeful matter; or to multiply motives to obedience and submission to God; or to increase the number and efficacy of the warnings against transgression. In these ways especially, and in others less obvious, and yet not without their influence, God is aiming to bring every human being into a hopeful situation, so that, if possible, he may be induced to abandon his sinfulness, and come to God by repentance; and thus the plan of redemption through Jesus Christ become efficacious for his final and eternal restoration to the favor of God. In other words, they are intended to prepare the way for the successful working of the plan of salvation, and to render it efficacious for human recovery. They are, therefore, every one of them, devised and executed solely in the interest of holiness and salvation, and never, even by the remotest implication, in the interest of sin, or for its perpetuation.*

Sec. 1. *Connection with a Physical Body.*

In the constitution and position of the human race, there is everywhere a manifest effort at confinement, restriction, limitation, restraint. For example, the mighty soul itself, with force enough to energize a world, is yet cramped in a diminutive human body. It is then tied to the surface of the earth by the law of gravitation, and moves from place to place only by a slow and tedious locomotion, when it might have had the speed of the winds or of lightning. Also it must come in contact with the external world only through the medium of the *five* senses, when, to all appearance, it might as well have had a thousand. Now why is this? The following is suggested.

The occasion of sin being inherent in the very nature of a moral being, and liable to an improper indulgence, God has compelled the soul to commence its action in and through the body with its restraints and crosses, in order to curb its imperiousness.

*In connection with the general view now presented it seems proper to remark that the expression of *Dr. Bushnell* in his "Nature and the Supernatural"—"The Anticipative consequences of sin," appears to be a very felicitous one, but that a wider range may properly be given to it, namely—that *all* the arrangements of this world from the beginning—every particle of matter that entered into its original structure; every change in it afterwards; every particular adaptation; every law of sequence that wrought out in its onward process and progress the condition of things as they were when man was first placed upon it, were all arranged, and designed, and set in operation, with special reference to the fact that the race that was to inhabit it would be a sinful one. Indeed this view seems necessitated by the very fact of God's omniscience.

The idea of some that sin *originates* in the body, and that the connection of the soul with it is to be regarded as a calamity, apart from impugning the benevolence of God, and making him the responsible author of sin, is inconsistent with facts. For the desire to have my own way without restraint is not in the body. The body is merely the instrument through which the inclination of the soul to have its own way is gratified—through which it *acts out* itself; or rather the body, limiting and confining the soul within itself, determines the *manner* in which this inclination shall work itself out, and find satisfaction.

Undoubtedly, without a body, the inclination to wilful indulgence would be the same as now, and work out itself energetically and disastrously in *some* form, even as it is now working itself out in the Devil and his angels. Indeed, some of the vilest of human passions, like avarice and ambition, envy, hatred, covetousness and revenge seem not to be at all dependent on the body. Even inebriety and licentiousness are only the natural inclination to self-will and self-indulgence, working out itself through the body in these particular forms.

Our view is therefore, that God puts that soul that, in any case, is sure to become wilful and wicked,—and even separate from the body, would perchance become a Devil—into its physical habitation, that its imperiousness may work out itself through it for its own correction, restraint and curbing. Such is his design; and if in any case, the arrangement fails to secure this, and the man only wallows in sensual habit, and is regarded and spoken of as a slave of *appetite*, the fact is he is a slave only to internal, spiritual rebellion against his Maker. It is sinful self-will, rather than that physical habit, that masters him.

The real trouble with the "carnal mind,"—the mind seeking its gratification in and through the flesh—is, that it is "*enmity against God*, and is *not subject to his law;* and if in any single instance, it will but submit itself heartily to Him, the habit of self-indulgence, in any form, will be soon overcome.

Thus the body is regarded, not as the *origin* of want, desire, and impulse, but rather *the instrument of their gratification*—the medium through which the confined and restless agent within is ever acting out himself, and seeking satisfaction; and through which he is *compelled* to seek it, that he may, in the process, be crossed and repressed, disciplined and subdued, and thus be made to learn, if possible, the great lesson of submission to God.

That the physical conditions of men have all been arranged in the interest of holiness, is very evident from that remarkable passage, Rom. 8: 20, 21—"For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also, shall be delivered from the bondage of corruption into the glorious liberty

of the children of God." An extended and masterly exegesis of this passage, will be found in the Quarterly Christian Spectator, Vol. X, p. 105. The view which this writer presents of the passage is as follows—"For the *creature*"—the human race "was made subject to *vanity*"—to a state of frailty, corruption and physical imperfection, the necessary consequence of a fleshly constitution, —"not *willingly*"—not of choice, but contrary to all its native tendencies and sensibilities, "by *reason* of"—or through the will and direct arrangement of the Creator, "who hath subjected the same in *hope*"—in the benevolent design and expectation—"*that* [a better translation than *because*] the creature"—the human race, would, by passing through this state, "be delivered from the bondage of corruption," and established forever in the free and glorious service of God." In which the general truth is clearly stated that the present state of being, in its physical aspects and relations, was designed of God as the means of reclaiming rebel souls, and confirming them in holiness, and that this was the great object intended to be accomplished by the subjection of man to his present condition of "vanity."

How is this done? Answer:—

1. The gratification of irregular desires through the body is followed by inconvenience, pain, suffering and woe, so that the fearful *nature* of self-indulgence and sin, may come to be felt and appreciated by the sinning one.

2. The physical pains, suffering and calamities of the *race* which have come down in history—the record of this world as a slaughter pen and a charnel house—a world of groans, anguish, tears and blood, all conspire to teach, through these physical outworkings which can be seen and appreciated, the dreadfulness of sin; and men do thus receive a multitude of warnings against committing it.

3. By the care, weakness and feebleness of the body, the spirit is diverted in a measure from itself, and the perception of its moral deformity—it perceives but little of its hidiousness and loathsomeness as being in rebellion against God. The *full* turpitude of sin, if seen in all its blackness and loathsomeness, must drive the sinner to despair of recovery. The full remorse which a view of its real nature would enkindle, would very likely, burn with such fury in his bosom, that the coolness and calmness necessary for penitent reflection, could find no place within it, and all idea of the practicability of overcoming it, and rising from it, be driven forever from his mind. Hence God, in his mercy, has wrapped the spirit in garments of flesh, and obscured the perception of the actual state of a soul under the bondage of sin. Consequently the difficulties that lie in the way of eradicating the power of sin, and correcting its corrupting influence, are but

feebly apprehended. Return, therefore, to God, appears not so formidable a task.

4. The perception of God himself in his spotless excellence and purity is so obscured by the fleshly surroundings of the spirit, as not to blaze too fearfully upon the degraded soul. Hence the infinite repugnance between its own polluted character, and the perfect character of God, are but dimly seen, and the difficulties of effecting a reconciliation, and producing a similarity in characters so opposite to each other, are not therefore, felt to be so great as to drive to despair. "Could the spotless excellence of God shine fourth in unclouded splendor upon the eye of the spirit, and could its own blackness and deformity appear in full view, as they doubtless will in the future world, is it going too far to assert, that the declarations of eternal truth itself, proclaimed in tones of infinite love and pity, might hardly avail to break up the fell despair that would stretch its icy bonds over the soul?"

5. This arrangement too, allows of *mingled good and evil.* Unmingled good would lead to presumptuous confidence; unmingled evil to hopeless despair. The fleshly nature of man admits of the most hopeful combination of the two. It permits these also to be varied to suit the peculiar nature of each individual—drawing one more by the attractive power of goodness and blessing, and breaking and subduing another by the softening force of suffering.

6. Let it be noticed also that all the appetites and passions of the body are so arranged, that while the man must decide whether he will yield to them in self-indulgence, or resist them by self-denial, the real point all the while being determined is, whether he will submit to or resist *God.* Sin does not take the exact form of *personal* resistance to God as a *personal being*—as when a child resists the authority of the parent face to face—for this might so intensify guilt as to preclude the possibility of repentance; but it becomes self-indulgence or self-denial in respect to *bodily appetites;* but still, the point which is all the while being settled is—will the man choose his own way of self indulgence, or God's way of self-denial—will he submit or rebel—will he by yielding to or "denying worldly lusts," be God's friend or enemy forever?

And all the while too, reason and conscience, the most obvious dictates of self-interest, the pains and penalties of self-indulgence, as well as the Spirit of God, are working and urging in the direction of self-denial and submission.

7. Furthermore, as all the mental and physical peculiarities which men have at birth—all their truly *natural* inclinations and dispositions are God's work, it follows that the peculiar way in which each one finds his inclination to independence and self-will

acting itself out, is the exact point at which God intends he shall learn his life-lesson of self-denial and submission to himself.

Hence his heart's idols will ever lie in the line of his inclinations, and his crosses and trials consist in the necessity of relinquishing them; and so God's discipline as well as his own heart-struggles, will ever cluster about the sinful way to which he finds himself especially inclined—"the sin that does so easily beset him." Here is where his natural independence and inclination to have his own way, come, as it were, to the surface, where they can be reached; and here, therefore, he will find his main life-work of self-conquest—the field on which the subjugation of that self-will is to go on and be consummated, if he is ever to become a child of God and an heir of heaven.

For example, if one finds himself especially inclined to worldliness—to money-loving and money-getting, then can he, in the best manner, find his way to submission and sanctification, to holiness and God, by subduing this inclination. If to pleasure seeking, then the lesson of submission is to be best learned by subduing this inclination. If the race of ambition be the most tempting, then this will be the best field of conflict. If a violent temper seeks to master him, then here will be his struggle. If some sensual indulgence calls for gratification, then submission to God is to be most directly reached by "denying this ungodliness and worldly lust." And every one should feel that the peculiar occasion of *his* life conflict—"the sin that does most easily beset *him*"—the particular self-denial to which *he* is called, is the one through which he is to find his way to God if he ever does find it; and that he can learn his life-lesson, and secure his final salvation in no better way than by resistance to this.

Moreover, under the pressure of this internal conflict, he should not grieve on account of its severity, and lament his hard lot, and sigh for deliverance, as though, if this burden were only lifted he would be at peace; for then some other trial equally disagreeable and equally hard to be borne, would become indispensable still to his moral training; and it is his privilege to believe that God has arranged his life-trial for him in the best manner to save him, and incorporated into it no unnecessary element of bitterness. Hence no alternative is left for him but patient self-conquest in God's appointed way, "working out his own salvation" even as "God works in him to will and to do of his good pleasure."

Man, therefore, was made subject to his physical surroundings, and to all the temptations necessarily accompanying his earthly condition, not that he should yield to these temptations and inclinations, but resist them, and by resisting them, conquer self-will and thus learn the great lesson of self-renunciation, and reach at length that loftiest pinnacle of spiritual elevation—that

glorious liberty of sanctification which says ever, "*Not my will but thine be done.*"

In this view, the connection of the soul with the body is aimed *against* sin, and is intended solely for its correction and removal, and not for its encouragement and aggravation. And indeed *all* the physical surroundings of the human soul, so far as they result from the Divine arrangement, unmodified by the wicked perversion of them by the man himself, are seen to work ever and only in the direction of salvation.

Sec. 2.—*Temptation by Malignant Beings.*

As the fact of temptation by malignant beings is clearly revealed in the Bible, the view is not unfrequently entertained that human sinfulness is due *primarily* to this temptation, instead of being merely modified by it; and the permission of it becomes, therefore, in some minds, an objection to the justice of endless punishment—God permitting men to be *tempted* to sin, and then punishing them for *following the temptation.* How is this objection to be met?

1. A Personal Devil.

"The doctrine of a Personal Devil is absurd," says one. But why any more absurd that a moral being should have sinned against God in past ages, than that such beings should now sin against him, here in this world?

But the devil is powerful as well as malignant, and has uncontrolled sway over men; and the weakness of human nature is unequally matched against the cunning, daring and desperation of such an antagonist.

This contradicts the whole tenor of the Scriptures. They represent him as being *completely* under the Divine control. In the recorded interview between Satan and the Almighty in the book of Job, Satan appears limited at every point by the Divine permission. Satan charges Job with hypocrisy, and desires to try him in order to prove it. God says first, "take all that he hath," but *touch not him;* and Satan must obey. At the second interview the Divine permission is, that Satan may do his worst, inside of taking life—"Behold he is in thine hand, but *save his life;*" and Satan could not go beyond this. The entire record demonstrates that devilish malignity is ever held firmly in check by the Almighty. Even the devils could not destroy a herd of swine without the permission of the Savior.

2. Temptation in Eden.

Why was this permitted?

1. For one thing doubtless, to diminish the deliberation and wilfulness and consequent enormity of the sin of our first parents.

In the view we are taking, they would have sinned any way ; and without this external temptation, would have sinned in a manner similar to that of the fallen angels, or with an equal degree of wilfulness and aggravation. Here we find a reason why the temptation in Eden was a benevolent arrangement as permitted by the Almighty. Adam, left to himself, would undoubtedly have sinned as did the angels, and like them have been thrown beyond the possibility of recovery. It is not, therefore, at all improbable that God permitted the rebel Fiend to act out his malignity and press the temptation, that he might thus diminish the turpitude of Adam's transgression, by letting the Devil divide with him, as it were, the burden of its criminality, and thus lessen correspondingly the burden of conscious guilt, and prepare the way for his seeking and obtaining pardon.

At all events, this appears from the Bible narrative to have been the *actual result.* When God charged Adam with his sin, he evidently felt, in giving his answer, that the blame was not *entirely* his own. He does not plead innocence, but throws back the blame *in part* upon the woman, and she, in like manner, upon the serpent ; and it should be especially noticed that God pronounces the sentence accordingly ; by far the heaviest curse falling upon the latter as being the prime instigator of the rebellion. To sin as Adam did, from the solicitations of a beloved companion, involved less of criminality than to sin as Eve did from the temptation of the Devil ; and to sin as she did, was less criminal than to sin as the Devil did ; and therefore to secure this alleviation of crime, was doubtless one design of the temptation.

2. Another probable design closely connected with the foregoing was, to make Repentance possible.

The most aggravated forms of sin, as we have seen, appear to throw the one committing them beyond the *possibility* of repentance and reformation. [Heb. 6 : 4—6.]

Hence, had our first parents been allowed to sin as the angels did, no reason appears why *their* sin would not have been followed by a like result, and the burden of conscious guilt have been such that they too would have been thrown by it beyond the possibility of repentance. But to permit the Devil to act out his wickedness in tempting them, as he desired to, would very likely, so mitigate their sin, so qualify its deliberation, and so lessen remorse for it, that they could be brought hopefully within the reach of recovering grace. In this view, the temptation in Eden was indispensable to a successful plan of salvation ; and we reach the conclusive vindication of its benevolence in the following statement— *Temptation is possibly necessary to the efficacy of Redemption.*

3. Benevolence of Temptation Generally.

We notice in the next place that temptation by malignant beings may *now* be permitted only for benevolent reasons. True, the strength of it has been greatly diminished. The power of the Tempter has been broken. He never now takes a visible form, nor speaks in an audible voice, nor should we be aware of the influence he is exerting in the world, apart from the declarations of the Bible. Still, such temptation exists; and may now be permitted, in connection with other things, for the purpose of modifying favorably the conditions of human sinfulness.

1. It should be kept in mind that sin is not due *primarily* to such temptation; for in the view we are taking, men will sin any way; and without this temptation by malignant beings, will sin as the Devil did in the beginning—from the mere impulses of the original constitution—the love of independent action; and, therefore, that this temptation is not the *origin* of the sin.

2. Nor have we any reason for supposing that Satan is ever permitted so to tempt men that they have not abundant ability to resist him; nor that any temptation, if resisted, would not give the enduring spirit the noblest impulse heavenward. Says the apostle James, "*Blessed* is the man that endureth temptation." (James 1: 12.)

3. This temptation undoubtedly diminishes the turpitude of crime. Granting that it never wholly excuses it, yet the fact that the question whether it does thus diminish it, is so often debated, shows that men have a conviction that sin is favorably modified by very severe temptation.

For example—When a young man is led into wrong doing by wicked companions older and more experienced than himself, men pity him. They never wholly excuse him, but have towards him a feeling of compassion as well as of condemnation; and make his wicked associates, who led him into sin, divide with him the burden of its criminality. They feel that in *some degree* he is excusable. And their decision is right. So reason the judge and the jury when he is brought to trial, and recommend him to mercy as they do not his older and more hardened tempters.

Also the young man himself, in reviewing his conduct, has his remorse softened by this particular aspect of the case—the peculiarity, unexpectedness and severity of the accompanying temptation. Hence, penitence is more readily awakened within him. He is not the hardened criminal whom no appeals can reach, but the hopeful one whom warning and encouragement may lead back to the paths of rectitude.

Now apply these general principles to the temptation of men by malignant spirits. For aught that can be said to the contrary, the Devil and his minions may be allowed still to work out their

malignity in tempting men for the same reason that the Devil was allowed in Eden—to diminish the turpitude of human sinfulness, to soften in the human mind the conviction of criminality, and to make penitence a more hopeful matter; so that on the whole, temptation is permitted, in the case of each individual, only in that way and to that extent, which will best work to save him.

4. In case the temptation is unresisted, we have no reason for supposing it any worse for the man than if he had sinned from the mere impulses of his original constitution.

Even in case he *follows* the suggestion of the Adversary, and goes down with him to perdition, it may still be true, that the very fact of his temptation will mitigate the torment of his unending remorse.

5. In the case of the Christian, the temptation may need to be continued after conversion, in order to indurate, toughen and consolidate Christian principle; to build up, by persistent and long continued resistance to it, a character of sufficient solidity and permanence to become in the highest degree efficient in God's service.

Nor is temptation permitted beyond what is necessary to this; so that for a man to find fault with his own peculiar temptations, is to complain of that which is indispensable to his highest usefulness.

6. Another probable reason why the fact of temptation by malignant beings has been revealed, is to secure the requisite degree of watchfulness and carefulness. Were a man traveling alone through our western wilderness, and knew that the wily savage was on his track, what watchfulness, carefulness, and precautions of all kinds would the knowledge of the fact engender. He would eat, drink and sleep in fear; and would literally work out his temporal salvation "with fear and trembling," just as men are now exhorted to work out their spiritual salvation; for it is only by this constant watchfulness that the wicked heart can be kept from yielding to temptation; and the knowledge that the Adversary of souls "goeth about as a roaring lion" to devour him, and has his malignant eye glaring ever upon him, and is desiring to "have him," can but result in stirring him up to increased activity and watchfulness.

7. The knowledge of this fact will also greatly stimulate to prayer for the help of the Almighty in this extremity, and the heart will naturally find expression in the petition provided for such an occasion—"Lead us not into temptation, but deliver us from the Evil One." And the soul, flying thus continually to God as the only refuge from the assault, will reach at length, this last, grandest, and most precious experience of the Christian—that he shall seek his safety and blessedness in constant and intimate companionship with him.

Let no one, therefore, reproach the benignant providence under which man is assailed by temptation. Let him remember that, however much he may have deprecated its existence, still the permission of it is the dictate only of benevolence—saving him, as very likely it does, from a sin that would otherwise bind him to hopeless retribution, and preparing the way for his acceptance of the terms of mercy and salvation.

Sec. 3. *The Parental Relation.*

The main design here will be to show that the parental relation is designed and adapted to repress sin instead of perpetuating it.

1. We need not trace human sinfulness *primarily* to the parental relation, as is commonly done; for the devil and Adam both sinned without any such connection; and because the occasion of sin, as we have seen, is found in the necessary nature of free agency.

2. Nor have we reason for believing that the occasion of sin has been *aggravated* by the parental connection. It has evidently been *modified* by it, so that the sin of the child is apt to take the same *form* as that of the parent; but it would have taken *some* form without this parental connection—perhaps a worse one, as it has in the devil. So that there is no evidence, either from reason or the Scriptures, that God has instituded the parental relation to help on sin, or thrown, by means of it, any obstacles in the way of holiness. Indeed, whatever be the connection between Adam and his posterity, inasmuch as God is the author of it, it *must* have been designed to modify favorably the conditions of human existence.

3. We notice that the parental connection is apparently designed at every point to *repress* sin. For example, the parent is compelled, at the very outset, to curb the *self-will* of his child in order to derive any pleasure from his companionship. He must either subdue him or be subdued by him. The infant *cannot* control himself, for he has no reason or judgment; and therefore the parent *must* do it. God has compelled him to do it by the very conditions of the infant mind. But notice, in so doing the parent represses *the occasion of sin*, and weakens its power over the child, and works thus, at the very outset, against this *most* terrific obstacle in the way of his salvation.

4. The entire machinery of domestic life—its tenderness and love—is designed to educate the child to *affection*. The mutual dependence and helpfulness of the family arrangement tend in the most striking manner, to educate him both to see and feel the nature, the duty, and the happiness of *loving*, and thus to understand the nature and reasonableness of that first and great commandment, "Thou shalt *love* the Lord thy God."

5. But the beauty and excellence of the parental relation come out pre-eminetly in this, that it gives the parent the opportunity of teaching the child *submission to parental authority*, which above all other human instrumentalities, prepares the way for his submission to God; * so that on the whole no reason appears why any individual of the human race does not, *on account of* the parental relation, come to the point of moral and responsible conduct with the conditions of his probation greatly improved over those of Adam or the fallen angels, and in more favorable circumstances than either for securing his final salvation.

Sec. 4. *The Conditions of Infancy.*

The character of the infant at birth is neither sinful nor holy —not sinful because he has transgressed no law; and not holy because he has obeyed none; he is simply *innocent.*

And yet in every child, as we have seen, there is a constitutional unwillingness to submit to the proper and necessary restraints of law and government. Not at all as a defect, but growing out of the very nature of free agency, and as inseparable from the soul as freedom itself.

Now we are to notice that the conditions of infancy appear to be arranged in a most remarkable degree, to confine, restrain and keep down this innate tendency to independent action. Notice,

1. That the infant mind is started at *zero*—at nothing—and progresses by a gradual development. The result is that he cannot have his own way. He has numberless bodily wants that he cannot express, and which must remain unsatisfied. Moreover, through all the forming period of childhood he must submit to the control of *others.* He must be restrained in a thousand ways

* But parents do not always take this course. They not unfrequently, instead of directly subjugating the child to their own will, try the plan of playing off one side of the constitutional nature against the other—the affectionate impulses against the impatience of restraint; and by coaxing, flattery, caresses and appeals of various kinds, contrive to "*manage*" the child for a time without the assertion of authority; but it turns out a miserable experiment in the end. The child soon ceases to care for caresses or any thing but his *own way.* A parent may secure the obedience of a child of remarkable susceptibility, with tolerable uniformity, for some years, in this way. When obedience is refused, a few words of a peculiarly tender, persuasive and affectionate kind will move to tears, and induce obedience, while true parental authority is never enforced. But in time, these delicate chords of sensibility will begin to lose their sensitiveness by being so often appealed to, or else the untamed will will outgrow them, and then there will be nothing to restrain. Submission, as a matter of duty and necessity, having never been enforced, the child will in all probability, grow up headstrong and reckless, wilful and disobedient, and eventually become utterly abandoned.

and ten thousand times before he reaches the period of accountability, in order to keep him from self-destruction. Indeed, the entire period of infancy and childhood is one continued experience of crossing, trial, and subjugation, kept up almost without intermission during his waking hours. Now, why all this training previous to accountability? The answer is that all this process of restraint and curbing is precisely analogous to the restraint of God's law, when, farther on in life and at the age of accountability, that law meets him, and is doubtless designed to prepare the way for his submission to its commands.

2. From the gradual unfolding of the infantile powers, he becomes a sinner with the least possible degree of *deliberation;* therefore, with the least possible violation of conscience, and with the least possible blunting of the sensibilities; and, therefore, with fewer obstacles to be overcome in the work of recovery.

3. Also, man never remembers the time *when* he became a sinner—when he first arrayed himself against the Almighty. The fallen angel has that dreadful time ever in remembrance, and its appalling wickedness is doubtless one element in his hopeless despair. Adam also had such a time to remember, and it might have driven him to a like despair had not his temptation softened within him the consciousness of guilt. But all men are now spared this; for the time when sin was *first* entered on is lost amid the confusion of early and feeble impressions; and thus one great obstacle to repentance is prevented.

4. Moreover, his first sinful acts are in disobedience to *parental* authority only, and not God's; and this softens in the mind the conviction of criminality, and makes penitence more hopeful.

On the whole, therefore, men in this world *become* sinners in the most favorable circumstances for recovery; and so the entire conditions of infancy work only in the direction of salvation.

DEATH IN INFANCY.

How about those who die in infancy? Will the occasion of sin in them develop itself elsewhere? If not actually sinful at death, how can they be saved through the atonement? And if not saved through Christ, how can they learn the "new song?" Answer:

The probability is that the dying infant is committed at once to the care and guardianship of the angels—"*their* angels." (Matt. 18: 10) and by them instructed in all that they themselves have learned of the wonders and glories of redemption,and is brought under the influence of all those motives which have been necessary to confirm themselves in obedience to God, and that in this way it becomes established in holy living like any other newly-created being in the future ages of the universe.

The work of redemption, in such a case, would avail to keep the infant *from* sinning, instead of, as in this world, delivering the soul from the power of *actual* sin; but in each case the glory of his final salvation will be due to the great Savior, and the praises of redeeming love be chanted alike by all.

Sec. 5. *Other Aspects of Human Probation.*

1. The race has been constituted on the principle of a *progressive development*, instead of being created all at one time, the result being that men can profit by the experience of the past—the record of history—and thus be made sure of the nature and results of improper conduct without the necessity for a *personal* experience; may know assuredly that vice is calamitous in its effects, and that sin ruins; and may learn also, from the same record, that "wisdom's ways are ways of pleasantness and all her paths are peace." But above all these, men may learn the grand record of Redemption as it has been unfolded all along the track of centuries, from the first obscure promise in Eden down through the light of prophecy to the coming of Christ himself, and the subsequent power that accompanied the preaching of it on the day of Penticost, and especially its nobler triumphs in these latter days.

2. The curse of unfruitfulness on the earth, compelling man to eat bread in the sweat of his face, and dooming him to a lifetime of toil, yet operating by the very necessity for laborious occupation, to subdue his imperious will, and preserve him against temptation.

3. The entire array and admixture of providential dealings, both in the way of judgment and mercy, meeting him at every step in life, warning him against transgression, and pointing him ever towards the path of righteousness as the only safe and proper one, and mingling in the cup of his experience, happiness and misery, joy and sorrow, in just that proportion best adapted, on the whole, to stir him up to repentance, to break the bonds of sin, and drive him to Christ for pardon.

4. Temporal death, inherited from Adam, and yet also coming on men as the fearful and abiding testimony of God against *their own* sin—"the animadversion of a righteous God upon it;" standing as a grim spectre in the path of every living man, grasping him at last with relentless hand, and removing him by a visible process to that other future world, pregnant to his guilty conscience with a righteous retribution; and all to make him fear sin, and seek deliverance from its power as being "the sting of death;" and especially to urge him to obtain that interest in an atoning Savior which shall lead him at last to sing the song of victory over death and the grave.

5. And then all this contrasted with the bright world in which he lives, and in which God "hath made everything beautiful in his time;" and whose beauty sinfulness only has marred; filled with every variety of divine manifestation, and illustrating, in every conceivable aspect, the wisdom of God in the works of creation, and his wonderful benevolence in the great plan of salvation.

6. Moral government everywhere—in the family, the state and the nation; designed to instruct the race in the prime duty of submission to law and authority, that they might thus learn submission to God.

7. The Bible—God's direct revelation to men; unfolding to them his character for "goodness and severity," as one who "forgiveth iniquity and transgression and sin, and that will by no means clear the guilty;" revealing his righteous law, enjoining upon them to love God with all their hearts, and their neighbor as themselves; filled with all encouragements to right living and acting, and all warnings and threatenings against an evil course, and with all needed instructions for the guidance of men, so that "the way-faring men though fools need not err therein:" (Is. 35: 8.) And above all pressing them with the most powerful of all motives to holiness—the infinite love of God in Christ Jesus. Indeed the beginning, middle and end of the Bible is to unfold the great plan of mercy through a crucified Redeemer.

8. All instrumentalities for creating and deepening religious feeling and conviction—prayers, sacraments, Sabbaths, sanctuaries, Christian intercourse, and means of grace generally; and all accompanied and intensified in their influence by the powerful agency of the Holy Spirit, "God's last, best gift to man;" operating upon his heart to give efficacy to all these means and motives, and striving, with unutterable earnestness, to lead him to repentance; and used, as we have every reason to believe, to the very last extent they properly can be, to lead men to accept of pardon and life through the atoning Saviour.

9. The affecting representation of "all Heaven in a stir" about the matter of human recovery; "so that there cannot a single son or a single daughter be reclaimed from sin to holiness, without an acclamation of joy among the hosts of Paradise; aye, and it can be said of the humblest and unworthiest of us all, that the eye of angels is upon him, and that his repentance would, at this moment, send forth a wave of delighted sensibility throughout the mighty throng of their innumerable legions."*

10. Finally, the Almighty himself, in entire consistency with all these means, motives and instrumentalities which he has set in operation, and which are the evidence to the universe of his

*Chalmers.

sincerity, swearing by his own Eternal Self that he is not willing that man should perish—"*As I live* saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" (Eze. 33: 11.)

Viewed in this light, the world may be regarded as one mighty mass of means and efforts for saving men—as a vast *work-room*, filled with every description of the most powerful and complicated moral machinery, from the awful presence and operation of the Almighty Spirit, down to the smallest providential dealing; and all arranged for the one single object of working out salvation for the sinful; and God himself presiding over all, directing all, the Omnipotent energy that keeps all in motion. We may thus regard him as throwing himself, with the entire resources of his infinite nature, on the side of repentance and salvation, and day and night urging on the mightiest instrumentalities of the universe, to pluck sinning men from perdition, "*not willing that any should perish.*"

Here, we see what a serious and tremendous matter is this earthly probation, from the fact that nothing can apparently be added to it to increase the likelihood of its success. Certainly there can be no better physical arrangements, no different principles of moral government, no more powerful motives, and no better operation of the Holy Spirit; so that the Divine instrumentality in changing human character, and leading sinful men to love and serve God, through means, motives and influences of various kinds, is manifestly exerted to the full extent in this world that it wisely and properly can be. This point will be more fully considered when we come to notice the scheme of the Restorationists.

Whatever objections, therefore, any one may make to the present arrangements of this world, even in view of all the misery and wretchedness which sin has here occasioned, he is not competent to assert that the human race could have been placed in circumstances involving any less of guilt, any less of suffering, a more hopeful probation, or the final salvation of one more individual. Even more, upon the assumed benevolence of God, and his unequivocal declaration of his unwillingness that *any* should perish, as well as the manifest conditions of human probation, we are bound to believe that every arrangement of this world is in the interest of *salvation;* that everything is done that can be, to pluck sinning men from perdition; and even to that extent that the economy of Divine Providence has been completely exhausted in this direction; so that God may now truthfully say, in view of all he has done to save men, "What could have been done *more* to my vineyard that I have not done in it. (Is. 5: 4.)

CHAPTER V.

THE UNFALLEN ANGELS.

The assumption usually is that they were created at the same time with the Fallen Angels, and that both existed together for a time in holiness and happiness. But this idea is purely Miltonian, and has no foundation in the Scriptures. The *Fallen* Angel only is mentioned in the beginning. Moreover, the supposition that both were created at the same time, starts troublesome questions. If a part sinned, why not all? If God could keep a part *from* sinning, why not all? And to these questions, human reason gives not even a conjectural answer.

When they were created, we know not. No mention is made of them till the time of Abraham. All possible periods have been assigned to their creation—"before the visible world;" "on the first of the six days;" "on the fourth day;" and "after man." This latter view was held by Gennadius in the fifth century, and by Schubert of Helmstadt in modern times. [Knapp's Theology.] We may locate them, therefore, anywhere before the time of Abraham, where they will best harmonize with the general system.* In the absence of all opposing evidence, and *following the Biblical order*, we prefer to consider them the *third* order of created intelligence.

Assuming this, and the following considerations will sufficiently explain the fact of their preservance in holiness.

1. They have seen the firmness of God in the punishment of the sinning angels, making the highest possible appeal to *fear*, and operating powerfully to deter them from transgression.

2. They are brought into fierce and persistent conflict with these same wicked spirits—the Powers of Evil.

* It seems desirable to locate them, if possible, so that there shall appear to be, from their position, some *reason* or explanation why they maintained their allegiance, while the others rebelled. In the view here presented, the effort has been to find the explanation in the appeal to *fear* in the punishment of the Fallen Angels, and to *affection* in the work of Redemption.

Now, if any one chooses to place their creation *before* that of Adam, or can put it at any *other* time, where they shall appear to come under the influence of these or other motives in some more natural or effective manner, then such a place or period for their creation, will, on that account, seem preferable to the one herein advocated.

The angel commissioned to attend upon the prophet Daniel, and "minister" to him, is represented as being hindered by a severe contest with a powerful and wicked agency—some malignant spirit who was thwarting and hindering him.

In the vision of Zechariah, he saw "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to *resist* him."

In Rev. 12:7, the declaration is, "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels."

And so everywhere in the world, where the angels of heaven find their appropriate employment in ministering to God's children, and promoting the interests of his kingdom, they are very likely brought into the fiercest antagonism with the Devil and his angels and every advantage gained, is at the cost of a struggle, and every success is a victorious triumph over their malignant opposers; so that they, as well as we, are "wrestling against Principalities, against Powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

It is evident that the entire influence of such a conflict must be to enlist their sympathies on the side of God; to lead them to hate the character and conduct of their opposers; to awaken affection for the cause of truth and righteousness for which they contend; and thus to fortify their position in right, by the most powerful defences of holy character.

3. They are also deterred from sinning by the punishment of the ungodly of this world. The declaration in Revelation 14: 10 is that the sinners there spoken of should be "tormented in the presence of the holy angels." Why should they be compelled to witness so dreadful a sight if it were not *necessary?* Why necessary but for its *moral effect* upon them? What moral effect can be imagined as necessary but to keep them from *apostasy?*

4. They have witnessed the mercy of God in the work of Redemption. They behold him stooping in tenderness and pity to the lost, and giving his only begotten Son to death for their salvation, furnishing thus the highest possible appeal to *affection;* and they cannot contemplate it without being drawn to him in wonder, admiration and love, and having an ardent desire also, to explore the mysteries of this wonderful plan.—"Which things the angels desire to *look into.*" (1 Pet. 1:12.)

5. Added to this, and as tending in a special manner to draw them into sympathy with God, are their own personal ministrations to the redeemed. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation."

(Heb. 1:14.) This is pre-eminently their delightful employment —bestowing their affectionate attentions upon those redeemed ones whom the Savior has loved with an everlasting love, and whose "names are written in the book of life from the foundation of the world." (Rev. 17:8.)

6. In respect to the work of Redemption also, the Scriptures clearly indicate that the angelic hosts have in it a *personal* interest.

They "desire to look into it," as if bending over it in wonder and admiration, and with an anxiety to fathom its profound mysteries. They were present at the birth of Christ, and their exultant song was heard by the shepherds on the plains of Bethlehem "Glory to God in the highest, on earth peace, good will to men." (Luke 2: 14.) They ministered to the tried and tempted Savior in the wilderness. In the agony of the Garden, he was strengthened by the ministering angel. They were present at his Resurrection and rolled away the stone from the door of the Sepulchre, and are ever engaged in loving ministrations to redeemed saints during their earthly pilgrimage. And when the earthly warfare is ended for them, and the poor afflicted Sons of God have been sufficiently disciplined and purified, then, as they bore the suffering Lazarus to Abraham's bosom, they doubtless bear their departing spirits home to the mansions of glory—"The beggar died, and was carried by the *angels* into Abraham's bosom." (Luke 16: 22,)

This absorbing interest in the entire plan of salvation, and especially their loving ministrations to redeemed saints, awaken the strongest conviction that they owe their confirmation in holiness to the influence of redeeming love and mercy—that infinite love which has been poured out without stint or measure upon this lost world in the life, sufferings and death of Jesus Christ for human redemption and salvation.

7. Another thought is suggested. *The influences of the Holy Spirit* to make motives efficacious, and which are an important element in the general plan of the Atonement, and form a part of it, being given as the Apostle expressly states, "through Christ Jesus," may possibly be used, to a certain extent, in confirming them in holiness. While these peculiar influences of the Divine Spirit would find, very likely, no appropriate place under a system of *mere law*, and could not therefore, have been used with the fallen angels, yet, now that the majesty of God's administration is fully sustained by the infinite provisions of Redemption, no reason appears why, under it, the whole machinery of a gracious dispen-

sation may not appropriately be used, to a certain extent at least, in confirming the angels in obedience.*

The probability, therefore, is that the unfallen angels are being educated for God's eternal service; and by active sympathy and co-operation with him in the plan of salvation—with whose grand design, just mentioned, they may have been made fully acquainted—are being steadily lifted to that consolidation of character on the side of God and holiness, which shall finally confirm them, if it has not already, in eternal obedience.

If they are *not* already confirmed, then their position is doubtless analagous to that of Adam in the garden previous to his fall, and like him they are studying the works and wonders of the Almighty as exhibited on the entire field of his moral and providential government.

But in addition to this, the angels are now employed in studying and "looking into" the great scheme of Redemption, and admiring its glories; and if such employments for thousands of years, will finally result in their confirmation in holiness, and are necessary to it, then will they be thus employed for thousands of years; for "on the high scale of eternity," they would all be but a day; and so glorious a consummation would well compensate for the study and employment of ages.

But if they are *already* established in holiness, then it ap-

*Let this thought be extended in this connection. It is very possible that the influences of the Holy Spirit may be used in securing the obedience of *all worlds forever*. Not perhaps without limitation; for, to bring into moral government an extraneous influence to supplement authority, and *so* induce obedience, is everywhere a dangerous expedient, and to be used always with great caution; which is, very likely, the reason why no more are saved in this world—these influences being used to the full extent they *safely* can be. And now, to how great an extent God may properly make use of these influences in securing the obedience of newly-created minds in other worlds, and in all ages, we know not; but possibly to a certain extent; and his plan may be, to bring each world, as it is peopled, under a gracious dispensation, as the only possible way to save it from apostasy. In this view, every peopled world is to pass through an experiment of probation, that will need all the moral influences drawn from Heaven, Hell and Cavalry, to bring it up to the requisite point of self-denial and submission to God.

At this point we obtain a more comprehensive view of the original design and plan of the system of Grace than is usually presented. In the view we are taking, it is evidently aimed at securing this two fold result.

1. The remission of appropriate and necessary penalty, and the gift of the Holy Spirit for the salvation of sinful *men*, without impairing the perfection of government; and

2. Introducing into the moral system of the *universe* the influence and energy of the sanctifying Spirit without impairing the perfection of government, and without whose influences not a world, nor even an individual could be rescued from confirmed and hopeless apostasy.

In this view the "ministration of the Spirit" become "glorious" indeed.

pears to be already possible to confirm intelligent beings in obedience to God; and the question arises—Why, in the view we are taking, should the experiment with this wicked world be any longer continued?

The following is suggested.—The plan of Redemption thus far has been carried on under the *personal inspection* of angelic beings; and this personal observation has been to the last degree efficacious in drawing them in affectionate submission to the Almighty. But to the newly created beings of future ages and of other worlds, this personal inspection of God's merciful dealings with sinful men, will be impossible; and the glories and wonders of Redemption, which have beamed with such dazzling splendor on the gaze of the Archangel, and have stirred all the depths of his being with their *immediate* power, can only reach other and future worlds as a matter of history. They can never see the agony in the garden, nor the death upon the cross; and these can never become influential, in the same way with them as with the angels. And so, as we suppose, the world must yet move on, and motives multiply from God's dealings with the successive generations of men, until a *historic* efficacy of motive shall have been reached sufficient for the necessities of the future universe; and not till then will come the signal for the winding up of human affairs.

Thus far we have considered the past universe mainly in its historic aspect—the general history of the three orders of beings who are assumed to be the only ones at present created. In the foregoing presentation, the reader will clearly see that it is not the design of the writer to discuss theological doctrines much beyond what may be necessary to develop his own peculiar views and their consistency with the doctrines of the Bible; and also and especially to show the value of those views in removing objections to the Evangelical system.

PART SECOND.

THE FUTURE UNIVERSE.

INTRODUCTION.

We are facing a future and endless universe. We have but just entered on existence—infants of a day; and what the future of that universe will be—what shall be the outcome of its endless progress, what difficulties may environ it, what exigencies it may encounter, and especially what may be, or what may not be, necessary to lay the foundations of that government with eternal stability, we know not, except so far as they have been revealed to us in the word of God. One thing is certain: A vast future is moving on to meet us with its untried scenes, and there is no escaping it; and what these endless ages shall contain for us, and what scenes we shall encounter when we have left the world, should be, with us, a matter of intense and solemn interest.

The following argument is commended to the religious and irreligious alike, aiming as it does to show that human probation is a matter of serious and tremendous import; seeing that we each one of us are sustaining vital and fundamental relations to the whole vast universe of God, and to the progressive welfare of the endless future which is before us.

It was conclusively shown in Part I, that, to all appearance, God is just now laying the foundations of the endless moral universe that is to be. If so, then this world is only the stepping-stone, as it were, of the future. Then the entire providential government of God in this world is sweeping directly onward to this endless future, and finds its prime significance in its relations to it. Even all of God's dealings with our race thus far, all that is now in progress in the world, and all that will enter into its experience in the coming years, even till the winding up of its history at the Judgment, all have prime reference to the mightier interests and welfare of the coming ages and races of the universe.

Especially in the future are to be found, it is believed, the grander triumphs of Redemption. To this Redemption through Christ Jesus, all the past ages have only been introductory; so that the foundations of the whole great universe of God were

only laid that he might be glorified. "All things were created *for him.*" (Col. 1:16.) Also, in this view, all that has been accomplished by the work of Redemption thus far, is only the beginning of its endless and increasing glories. In other worlds, doubtless, and amid other scenes, and other races of moral beings, is to be found the culmination of its great design. Hardly though its *culmination*, for in this view it is to have none, but go on in a career of increasing glory and blessedness forevermore. It is "*in the ages to come*," that he will "show the exceeding riches of his grace." (Eph. 2:7.)

The main point to be considered in the remainder of this work is, that God's dealings with the sinners of this world, both in the way of judgment and mercy, are developing those peculiar motives and influences which are to steady, control and save the future universe in its endless career.

CHAPTER I.

THE EXTENT, DURATION, AND ENLARGEMENT OF THE FUTURE UNIVERSE.

The trouble men have with the sterner doctrines of the Bible and the objections they make to them are, in a great measure, owing to the fact that all their other conceptions of God, and his government, and the interests to be protected by it, are so inadequate and defective. Their thought is confined almost solely to this world and the comparatively few beings who people it; to a government having a limited and inferior range; to interests of mere finite value; to a law of only ordinary sacredness; and even the conception of God himself—the great Lawgiver and moral Governor of the universe, and the responsible Guardian of its welfare—is only that of a fond and doting parent, destitute of firmness, compounded of weakness and pusillanimity, and without sufficient authority, dignity, and self-respect to govern the smallest State of the Union.

And men allow this childish conception of the Almighty in spite of human woes—in spite of the earthquake and the pestilence and fire and storms and whirlwinds and death, and the clear and corresponding declaration of the Bible that "God is a consuming fire" and "will not at all acquit the wicked."

To the mind of such a one the doctrine of endless punishment for sin is necessarily absurd. With such defective views of truth generally, this doctrine cannot harmonize; and like a giant among pigmies, finds no correspondence with its insignificant surroundings.

Evidently, therefore, before the conceptions of such a mind can be made self-consistent, one of the two things must be done —either lower the penalty of the Divine Law to accommodate these inferior and untruthful conceptions, or else elevate the conceptions of God and his government to their proper magnitude. The mass of men, and even multitudes of our church members, are attempting the former. This book adopts the other alternative, and endeavors so to exalt our conceptions of God and his government that all the great pillars of his universe—Law and Penalty, Reward and Pardon, like the columns of some grand and harmonious temple, shall be seen towering *together* into the infinite in their majestic proportions.

What then is the universe that God is building?

First. We consider its *vastness.* It is not bounded by this world. It extends beyond this comparatively diminutive planet to myriads of other worlds. It embraces the countless systems which only the telescope reveals—even an infinitude of worlds and suns and systems, to which no power either of the eye or of the telescope has yet carried us. True, they may not yet be peopled, they may not be ready as yet for the occupancy of moral beings, but they are all doubtless *to be* peopled with free moral intelligences, amenable to the same laws with ourselves, comprehended in the same administration, and constituting together one grand empire.

Second. But this is not enough. We are to think of it also as an *endless* universe. We have no evidence that a particle of matter has ever been annihilated, or ever will be. We have no evidence that a single mind once created will ever cease to exist. We can, therefore, affix no limit to the *duration* of the universe, and it appears to be stretching on and on to eternal ages. To all appearance, God is building an *endless* universe.

Third. And this is not enough. We see the mass of mind continually *expanding* and *enlarging*—millions of new minds coming yearly into existence, and each and all immortal. Hence the fundamental law of the universe appears to be one of ceaseless and endless expansion. Moreover, we see no reason why the same Power which has laid the foundations of so vast an empire, and proceeded thus far with its development, should not advance still farther, and find hereafter the same reason for exertion which it has thus far found; nor why, indeed, its exertion should ever cease; why God, who has begun to create, should ever cease creating. Space and duration are both apparently limitless, and therefore, no reason appears why omnipotent energy should ever diminish its activity. And should it not, then will the time come when the mass of beings now in existence will be but the "small dust of the balance," compared with its magnitude in the coming ages. And so at this point we face not only an eternal, but an *eternally expanding*, universe of moral beings—endless in duration; boundless in enlargment.

And here the mind pauses a moment to consider what stupendous foundations of government must be laid adequately to sustain such a superstructure. And the thought arises also—How grandly and truthfully this mighty moral system harmonizes with the declaration of the Almighty: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:9.) And now, if any of God's "ways," as we are about to consider them, should appear

too high and dizzy and dreadful for our finite gaze; especially if the foundations of law and penalty should appear unnecessarily massive—should appear even to be *infinite* foundations, the solution of the matter may be found in this—that God is building so vast a universe, and laying the foundations of a government over it that must stand the strain of eternity.

CHAPTER II.

SIN IN ITS RELATIONS TO GOD'S MORAL GOVERNMENT, AND TO THE FUTURE AND ENDLESS UNIVERSE.

SEC. 1. *The liability, tendency and temptation to sin endless.*

It was stated in connection with the sin of the Fallen Angels, that the occasion of sin was to be found in the necessary nature of free-agency under the necessary restraint of law, and belonged to the nature of every moral being who either has been or can be created; and, therefore, that in all moral beings forever, at the commencement of their existence, and until each one has passed the trial of probation, and become confirmed in obedience to God, there will be the same liability, temptation and tendency to rebellion which has already broken out in the sinning angels and men; and, therefore, that here was an endless difficulty to be endlessly met and surmounted by the Almighty.

OBJECTIONS.

To this it may be objected.

1. That, if this dislike of restraint be a *necessary* element in the nature of a moral being, then its indulgence is a matter of course, and not to be wondered at; and that a moral being cannot be *blamed* for indulging it. Answer.

This objection overlooks the essential elements of a free nature, for while it is true that the love of conscious freedom, and the consequent dislike of restraint belong necessarily to the nature of a free moral agent, yet so also do reason and conscience and the sense of moral obligation belong as truly and inseparably to such a nature; and the free moral agent is as free to follow the one as the other. Moreover, the stronger motive, as estimated by its *nature*—by its appeal to his own highest good, and the highest good of all in any way affected by his conduct—is always on the side of reason and conscience, of God and the Holy Spirit; so that the man, under all possible circumstances, feels under obligation to follow them and do as his Maker commands him, cost what it may in the way of sacrifice and self-denial. The absence of this freedom of choice would

reduce him to the level of the brute creation, who act *necessarily* in carrying out their desires, knowing no other way of acting but in the direction of the strongest inclination, and who are therefore destitute of moral character, and are ignorant of their relations to God. A moral being is not thus constituted. He knows God as his Creator, Preserver, and rightful Governor, and understands the claims of duty and moral obligation, and knows and feels that he is ever bound to be governed by them. Indeed they ever stand regnant in the soul's empire, and their dictates can never be disregarded without incurring corresponding guilt and desert of punishment.

Although, therefore, this inclination to independence–this being "drawn away of one's own lust," as the apostle terms it—this occasion of sin, belongs to the necessary nature of free agency, yet, as reason and conscience belong also to the necessary nature of free-agency, and the moral being is and must be eternally bound by them, so for him to yield to this impulse of self-indulgence in opposition to the claims of duty, is, and must ever be, inexcusably sinful.

For, when rightful authority meets a moral being in any form to which he feels disinclined to yield, reason and conscience press him at once to resist this love of independence, this temptation, this "drawing away of his own lust," and submit to the requirement. And if he would but resist it, as he might do, and as God commands him to do—as the devil might have done, and Adam might have done, and both *should* have done—not only would there be no sin in him, but he would merit the commendation, "Blessed is the man that endureth temptation." But if he yields to it, he sins, and assumes the entire responsibility of the wrong-doing. He is never any more excusable in yielding to this occasion than is the glutton in his gluttony. Who would excuse a man for acting like a beast?

True, he loves to follow his inclination, and does follow it, and sins; but were there any thing in the impulse *excuses* him in following it, there would be no explanation of that *remorse* which rends the guilty soul.

Remorse is the soul upbraiding itself for its sin; and wherever felt, is its own clear testimony to three things:

1. That the sin committed was wholly *unnecessary*. Could a convicted soul, in the extremity of its torment from remorse, be made to see and feel that back of its wickedness there lay a *necessity* under which it acted, the remorse would cease at once. It would instantly clear itself from blame and from mental suffering by the reflection, "I could not help it," and be at peace. There would no longer be ground for remorse or the possibility of it. There might be any amount of *regret* at the unpleasant consequences which have followed, but there could be no self-re-

proach at being the guilty *author* of those consequences; and this is the essential ingredient in remorse.

2. Remorse is the soul's testimony that the sinful conduct was *inexcusable.* If in certain complicated cases of human action there are some things which appear inexcusable and others not, the remorse reaches only those which are seen to be *inexcusable,* and keeps exact pace with the inexcusableness. Whatever is seen to be excusable ceases to distress. Self-reproach extends only to that for which the soul can find *no good excuse.*

3. The testimony of the soul under remorse is, that in the precise circumstances in which it acted wrong it should have acted *exactly the other way*—either not to do what it did or to do that which it neglected to do. Observe, the conviction of the remorseful soul is that there should have been an entire change in the conduct, *with no change in the circumstances.* It blames itself for acting as it did, the circumstances remaining *as they were;* thus giving its own highest testimony to its own *perfect freedom.*

However wicked men may reason against their own freedom and responsibility, one pang of remorse within them gives the lie to all their assumptions against it, dissipates all their sophistries, and arraigns them at the bar of their own consciences as being guilty and deserving of punishment for acting just as they did, and with *no change of circumstances.* And this is freedom—freedom in *choice,* power of *contrary* choice—FREEDOM OF WILL, absolute and unqualified.

On the whole, therefore, as has been said, no *good* reason for sin can exist, for then it would not be sin, and *poor* ones are worthless; and even the occasion of sin, which has been stated as belonging to free agency, is yet one that should ever be kept in subordination to the higher law of reason and conscience—that law which demands that God be obeyed at any cost of sacrifice and self-denial.

And the example of the Savior, who was "made in all things" like as we are, and "tempted in all points like as we are," has demonstrated that it *can* be and *ought* to be kept in subordination. *He* said "not my will but thine be done." And so ought every moral being in God's universe to say when brought to the trial—"not my will but thine be done;" and there is no manner of excuse why he should not. Because he *can* give up his own will and way; he *can* go against his inclinations, and ought ever to do thus when reason and conscious demand it, even as did the Savior; but it will ever be with a struggle at the outset. "Not my will" is the straight gate through which every soul must pass at the threshold of moral action, and he who said it, "left us an example," and left it to the universe too—"that

ye should follow his steps *who did no sin.*"* (1 Pet. 1: 21, 22.)

On the whole, therefore, *every sin in God's universe* whenever or wherever, or by whomsoever committed, is, and must be, in the very nature of the case, wholly inexcusable, and deserving of unqualified condemnation. For he who does wrong, and rejects the binding authority of reason and conscience, commits an act, second only in criminality, both as respects its nature and influence, to a departure from moral rectitude on the part of God himself. And well may God say to him, "Be ye therefore perfect EVEN AS your Father which is in Heaven is perfect." "Be ye holy FOR I am holy." It is objected:

2. That Adam in the garden obeyed God for some considerable time after his creation, and, therefore, could not have had

* The assumption not unfrequently made, that Christ resisted temptation and remained holy by virtue of his Divine Nature; or because he received extra divine assistance over and above what we receive, is an assumption wholly unauthorized.

1. The Scriptures nowhere teach such a doctrine. The ministration of the angels, on the occasion of his temptation in the wilderness did not occur till the temptation was ended; and the "heirs of salvation" are favored with this same supernatural assistance.

2. The record of this temptation shows him resisting the assaults of the adversary simply by opposing to his suggestions the declarations of the Scriptures; in which there is no evidence of superior divine assistance.

3. The clear statement of the Bible, that he was "made in all things like unto his brethren," and was "tempted in all points like as they are" is a declaration of little significance for us, provided that, for any reason, he had a better opportunity for resisting temptation, and thus remaining holy, than we have.

4. He is distinctly held up as an *example* for our imitation, and we are exhorted to be sinless *because he was:* (1 Pet. 2: 21–23.) and where is the force of such an exhortation if the possibilities of resistance, on our part, were not equally favorable with his? The entire argument of the Apostle in Heb. 2; 10–18 and 4: 14–16, fails of being satisfactory the moment we assume, for the Savior, superior advantages to ours for remaining holy. If his temptations were less severe than ours; or if his human nature derived superior strength from a union with the divine: or if a greater measure of the Spirit were imparted; or any divine assistance furnished of which we are deprived, then is there no reasonableness in the exhortation to us to remain holy *because he did.* Also if at this point, he was lifted out of the plane of human experience, and translated into that of the divine, he is no longer one who can sympathize with us in our temptations merely on the ground of having been "himself tempted," which is the ground presented.

There is indeed, no ground for any other belief than that every disadvantage which human nature now has in the conflict with temptation, Christ had; and on the other hand, that every advantage he had for resisting temptation, and remaining holy, human nature now has; so that the fact that he remained true to God and duty is proof that every human being should do the same.

in him, *at the outset*, any such occasion of sin as is now insisted on. Answer:

Many, and indeed most of our theologians lavish upon Adam, previous to his fall, groundless commendation, calling him not only innocent and sinless, but *holy:* "heart full of holiness," "loving all that God loved," [self-denial ?] "spontaneous to good," in short a perfect pattern of obedience ; thus making no distinction between innocence and holiness—between the obedience that costs no self-denial, and the obedience that submits to God under a fair trial, and thus using, in respect to Adam, language applicable only to a being *confirmed* in holiness.

All the character Adam had earned previous to his fall was earned only by obedience to commands which crossed none of his natural inclinations, and cost him no self-denial—the law of marriage and the Sabbath, and the command to dress and keep the garden. No commands had been imposed which interfered at all with his pleasure—his inclinations; and the commendations so often lavished upon him for his goodness, obedience and *holiness* are groundless. It was a goodness that *cost* nothing, and was worth as little.

But to the point in question: How could obedience in such circumstances prove that he had no constitutional disinclination to submit to the proper and necessary restraints of law and authority ? The fact was that no sooner was he *crossed* than he refused to obey. No sooner did he find that the tree was "good for food, and a tree to be desired to make one wise," and thus had an *inclination* awakened to partake of it, than his love of *having his own way* overpowered all other considerations, and in the face of commands and warnings and threatenings, and reason and conscience, broke out in open rebellion against restraint; and that too in so insignificant a matter as the possession of a single tree, when allowed freely to partake of all the other trees of the garden. Certainly his recorded experience, so far as it goes, proves only the truth of our position—that the occasion of sin is common to *all* moral beings. It is objected:

3. That the unfallen angels have not sinned; and how then can the occasion of sin be common to *all* moral beings ? Answer:

In the Chapter on the unfallen angels, Part II, the reasons why they had maintained their allegiance were thus stated—that they had seen the firmness of the Almighty in the banishment of the rebel angels, and were also brought into fierce and persistent conflict with these same evil spirits; that the ungodly are tormented in their immediate presence; that they have witnessed the mercy of God in Redemption; that they are employed as ministering spirits to redeem saints; and appear, from the Scripture representations, to have even a *personal* interest in the work of redemption. And now, in these circumstances, the fact that

they have not sinned is no proof that they had not, in their original constitution, the same love of independence, and the same inclination to break away from the necessary restraints of law and government, which belongs necessarily, as we have seen, to the nature of all moral beings. It is objected again:

4. That this position assumes a similar element in the human nature of Christ. Answer:

The Scriptures themselves teach this. Christ is declared to have been "*made* in all things like as we are," and to have been "*tempted* in all points like as we are." (Heb. 2: 17; 4: 15.) Also it says he "pleased not himself" (Rom. 15: 3); consequently went against his pleasure—his natural inclinations ; consequently denied himself,showing that he had inclinations which *needed* to be denied, just as we have. *Had* he " pleased himself," and followed his inclinations, as we do, he would have sinned; but he said rather, "Not *my* will, but *thine* be done." By "*will*" is here meant wish, or inclination; and his inclination he resisted. And this inclination was precisely the same inclination which leads us to sin, and would have lead him to sin had he not resisted it. At this point, therefore, he was indeed tempted precisely as we are, and therefore had in him the same inclination to resist the necessary restraints of law and government which we and all other moral beings have. It is objected again:

5. That as moral beings are made "in God's image," the foregoing position will necessitate self-denial on the part of the Almighty. True; and obedience to the great law of benevolence, to which he also is subject, *does* call for self-denial even on his part. God even claims it for himself, when he says, "He doth not afflict *willingly*." Therefore by just so much as he does not, must he repress the immediate promptings of his pitiful nature, and because the highest good demands it, deny himself, and still continue the infliction. Again, he is "*not willing* that any should perish;" and by just so much as he is not willing, must he repress the strong impulses of affection for the creature he has made; and because the general good demands the maintenance of his Law and Government inviolate, must he still deny himself and punish him as he deserves.

Thus in the mutual relations of moral beings, self-denial for the general good has become *the law of the universe.* "If any man will come after me let him deny himself," (Matt. 16: 24), is undoubtedly not merely the law of this world, but of all worlds. Even God does not exempt himself from self-denial; and he, therefore, who refuses to practice it, and so remain true to God and duty, assails the universal welfare, disobeys the Almighty, follows the promptings of his own selfishness, and deserves the very uttermost of condemnation.

There is, therefore, no valid objection to the position we are

assuming—that the occasion of sin is common to the nature of all moral beings who either have been or can be created.

And so we reach the appalling conclusion that the liability, tendency and temptation to rebellion, growing out of the love of conscious freedom in a free moral agent, are *eternal;* that all through the coming ages there will be, in all moral beings, at the outset of their existence, the same constitutional tendency to rebellion which has already broken out in the sinning angels and men; that here is an endless difficulty to be endlessly met and surmounted by the Almighty; because whatever influences are necessary at any time to restrain it, will be always necessary, and will need to be used with each succeeding race of moral beings, as they shall be successively created for peopling the universe of worlds; so that to manage and control it, and keep it from breaking out in open rebellion, will be the endless work of the endless ages.

This reluctance to submission, to the restraints of law and government which will appertain to all newly-created beings hereafter, is a fearful emergency and exigency in the unfoldings of the future universe, because of the manifest liability and danger that it will *break out* hereafter and forever in other and future races.

Now, therefore, this tendency to insubordination must be met—must be grappled with with the very energies of omnipotence. It must be *kept down* hereafter and forever in newly-created beings, and kept down at all hazards and any and every conceivable sacrifice necessary. No matter what the cost or sacrifice may be, anything that will do this, must be benevolent. Why?

It has been already said that only as all wills were submitted to the one controlling will of the Almighty was there any security for the welfare of the future universe. This is true, but is at the same time a very faint and inadequate statement of the case. It is also true that without this the whole moral universe would become an eternal desolation—an endless experience of helpless and hopeless misery. At least, this accords with all that we know of the workings of insubordination here in this world. Anywhere and everywhere in human society, lawlessness is temporal perdition. We see this in an ungoverned family, rendered wretched and miserable merely from insubordination. In our cities lawlessness is understood to be an unmitigated curse, transcending all other sources of mischief and wretchedness.

Therefore it is that the leaders of a riot are shot and bayoneted in the public streets without mercy, and men feel that law and order are cheaply purchased even at this highest possible sacrifice—human life. And it is only when riot and lawlessness are quelled, and law and order once more established, that good men breathe freely and sleep quietly and feel secure. So that on the

whole the prevalence of law and order, and the submission of men to rightful authority, is felt to be the only safeguard of the public welfare, and lawlessness and insubordination more to be dreaded than all other evils and miseries combined.

Such is the way men feel and act when only the welfare of a city of a few thousands is concerned. How ought God to feel when regarding the welfare of an endless universe in precisely the same conditions? In this future and endless universe, only let all moral beings insist on having their own way, and refuse submission to God's government—as they will all be inclined to do—and be left unrestrained, and they would desolate it forever. Such a purpose of insubordination would run out into collision, discord, and general anarchy, whose results of mischief and misery would transcend all possibility of expression. In such circumstances the whole moral creation would become just a universal hell. Instead of the hell of the Bible—a single place of punishment for incorrigible offenders—the universe itself would be hell, in which lawlessness and discord would run riot, and the consequent suffering, agony, and torment become indescribable, uncontrollable, and eternal.

This is *why* this inclination to lawlessness must be kept down, no matter at what sacrifice, and *why* any thing that will accomplish this, no matter how severe, becomes the merest dictate of benevolence.

Here comes in the vital question,—will *any thing* do this? which leads to the consideration of the following section:

Sec. 2. *How can the future universe be saved from apostasy?*

This is the grand problem to be solved, and one to which, in the very nature of the case, every thing else must be made subordinate and subservient.

1. This rebellion to which the future universe will be tempted, cannot consistently be prevented by the mere exertion of divine *power*.

For this future universe is to be a system of *free* moral agents —free to obey God, or to disobey him; and this freedom must not be interfered with. And so the question is: How shall this universe of free moral beings be secured in the exercise of its freedom, and *still* be protected forever from the disastrous inroads of rebellion, insubordination, and anarchy, and be held forever in intelligent and *voluntary* loyalty to God ?

And this makes the problem of its future development a tremendously serious one, because there is opened before it these two endlessly diverging paths, on either of which it is free to enter —one of endless and ever-increasing holiness and blessedness, the other of endless sin and wretchedness; and which of the two it

shall take in the question, and how shall it be kept true to God and duty is the problem to be solved.

Some never think of this, and suppose God, on account of his omnipotence, the mere exertion of physical power, could make a moral system move on in harmony, holiness, and happiness as easily as he could make the sun to rise in the heavens; when, as a matter of fact, physical power, even though it be omnipotent, cannot touch it. God's great moral system of the universe can be guided and protected forever only by *moral* influences, by motives, by a government whose foundations are laid in reward and punishment, promises and threatenings, invitations and warnings, and which must be wielded forever through these instrumentalities alone.

The position that because God is omnipotent he can *compel* a moral being, and so enforce obedience and prevent sin and its punishment, assumes that moral beings are, in some respects, like machines ; that mind can be governed somewhat, at least, like matter—that it can be controlled, as matter is, by force; and if that force be only omnipotent, then, of course, all that opposes must yield, and all effectual resistance become impossible; and so sin be prevented, and obedience secured, by the mere exertion of *power*.

But this view contradicts both the Bible and reason. The Bible says men *do* resist—even that they resist God, and resist him successfully. Said Stephen to the wicked Jews: "Ye do always *resist* the Holy Ghost; as your fathers did, so do ye"—asserting thus that the Jewish nation had resisted him for centuries.

Said our Saviour to Jerusalem : "How often would I have gathered thy children together as a hen doth gather her brood under her wings, *and ye would not*"—where the statement is equally decisive, that even the Almighty Saviour was successfully resisted in his kind efforts to save. "*Ye would not*" is the grand, appalling difficulty that baffles even omnipotence in its benevolent efforts for human salvation, and such our Saviour represented it.

But says some one, "How can omnipotence be resisted?" Answer: By the moral power of a moral being. Omnipotence is only *physical* power, and has no natural relations to *moral* power, and cannot touch it. But no matter for the *how*. The *fact* is all we are concerned with. *It is* resisted. Said Stephen: "*Ye do* always resist the Holy Ghost." Was it a weak instrumentality they were resisting, either in its nature or exertion? No. It was God's omnipotent Spirit, working out the infinite unwillingness of God that men should perish which they were resisting; in its nature the mightiest, in its exertion the mightiest. Such is the Bible representation.

Look now at the *reason* of the case. Evidently a moral system cannot be governed by material forces any more than a material and physical system by moral forces. It is clear that the solar system cannot be managed by persuasion, nor the engineer drive his locomotive by advice. No less absurd would it be to imagine a system of free moral agents as being governed by mere power and force.

Moral beings are not machines, and cannot be moved by force, though exerted to any extent. Even omnipotence cannot compel freedom, for then it would be freedom no longer. Indeed, there is no more intrinsic absurdity in imagining an engineer to get his locomotive on the track, and then attempt to drive it by reading to it the Ten Commandments, than in supposing God to put his moral creature on the track of free and responsible action, and then attempting to move him by *power*—by the force of his omnipotence.

The fact is, the two great empires of matter and mind are governed by influences utterly unlike—one by force and compulsion, and the other by motive and persuasion. And each must be governed by its own *appropriate* influence. It will be impossible to govern either by the influence that belongs to the other. Even God cannot do this, for then he would act inconsistently with his own works; and this would involve self-inconsistency; and God cannot act inconsistently with himself, for then he would cease to be God. So we say that God *cannot* govern mind by force any more than he can govern matter by motive.

Would it rob God of his omnipotence at all to say that he *cannot* govern the solar system by the Ten Commandments? Certainly not; for this is only saying that he cannot act inconsistently with his own works; that is, he cannot use with matter an influence appropriate only to mind.

On the other hand, would it rob God of his omnipotence at all to say that he *cannot* convert men with crow-bars? Certainly not; for this involves a similar inconsistency. It is only saying that he cannot use with mind an influence appropriate only to matter. It plainly appears, therefore, that force cannot be used in the government of mind, and that omnipotence, or infinite force, is just as powerless for this as finite. Even God himself can govern his moral universe only by *motive*.

Mind and matter, therefore, must both be governed by influences corresponding with the nature of each; and God himself can in no respect act inconsistently with the nature which he has given them. Therefore:

2. The future universe can be saved from apostasy, only through the influence of *motives* working against it.

Without attempting to demonstrate the truth of this assertion, this much is certainly true—We neither know, nor can im-

agine any *other* means by which rebellion can be prevented, and at the same time, moral beings retain their freedom.

Again—We can see no possible way by which the motives necessary for preventing rebellion hereafter can be created,except by God's dealings with the rebellion which has *already* broken out.

Another thing—To all appearance past rebellion can be treated, for this purpose, in only *two ways*, namely: By judgment and mercy; in other words, by punishment and pardon. And it should be especially noticed, that these are the two ways that God has adopted—On the one hand he threatens everywhere in his Word the most dreadful punishment against transgression, and, on the other, in the gospel of Jesus Christ, holds out every possible encouragement to the sinner to repent of his sin, obtain forgiveness and be saved; and in these *two ways* has created the strongest motives against the commission of sin which, in the nature of things, can possibly be created. And he evidently intends in this, that his moral universe shall come under the influence of this two-fold revelation of himself. Therefore it is, that, all through the Bible, he has held up himself and his character in this two-fold aspect—

"Behold, therefore, the *goodness* and *severity* of God." (Rom. 11:22.)

"The Lord, the Lord God merciful and gracious, *forgiving* iniquity, transgression and sin, and that will by no means clear the *guilty*." (Ex. 34: 6, 7.)

"God is *Love*. Our God is a *consuming fire*." (1 Jno. 4:16 and Heb. 12:29.)

"What if God, willing to show his *wrath* and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of *mercy* which had afore prepared unto glory." (Rom. 9: 22, 23.)

"The Lamb of God, which *taketh away* the sin of the world." "Hide us from the *wrath* of the Lamb." (Jno. 1:29, and Rev. 6:16.)

"The *mercy* of the Lord is from everlasting to everlasting." "The *wrath* of God is revealed from heaven against all ungodliness and unrighteousness of men." (Ps. 103:17, and Rom. 1:18); and so on in other passages

And this two-fold exhibition of his character as a benevolent Creator, and also a righteous Governor, is rendered necessary by the circumstances of the case. For manifestly the future universe of moral beings will treat him in exact accordance with his character. If he is merely an easy-going and indulgent parent, they will have for him little respect, and will treat him accordingly. But if in addition to his kind and benevolent disposition and char-

acter, he gives evidence of being also a firm and efficient governor, and who will "by no means clear the guilty," then will they necessarily feel for him a corresponding respect, and be likely to yield unquestioning submission to his authority.

The necessity for this two-fold aspect of his character grows out of the *fact of sin.* What manifestations of himself he would have made had his subjects been always obedient, and what he *must* make now that his authority has been trampled on, are two things widely different. In the present circumstances he must show *both* goodness and severity—all the love and tenderness that he *can*, and still only that severity that he must.

We are to notice now that his goodness and severity, as they find a two-fold exhibition in the punishment and pardon of sin, have created the two great motives, which, in the view we are taking, will bind the future universe to God and duty forever.

SEC. 3. *God's dealings with sin in the way of judgment.*

God's dealings with sin in the way of judgment secure a two-fold result—they hold up the Almighty himself to the gaze of the universe as a fearful and terrible being, and one who will not allow his commands to be trifled with with impunity; and also hold up the sin itself, in its nature and consequences, as the most dreadful thing possible or conceivable; thus showing the justice of God in his severe dealings with it at last.

1. God's *past* dealings with sin. Verily the record is a fearful one. God has held up himself to the gaze of the universe as a moral governor who will not allow his authority to be trampled on.

Notice his dealings with the rebel angels. Says Jude 6: "The angels which kept not their first estate, but left their own habitation [alluding probably to some peculiarity of their probation], he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Says Peter (2 Pet. 2: 4): "God spared not the angels that sinned, but cast them down to hell." *Spared not*—an expression designed doubtless to meet those who would insist that God was too *good* to punish, and would *spare* to inflict it.

Our Savior declares in Matthew 25 : 41 that the everlasting fire was prepared originally "for the devil and his angels." No lack of firmness and terribleness in dealing with the *first* sinners.

How has he dealt with the sinners of *this world* in times past? He drowned the old world for its wickedness with the exception of a single family—swept the whole of them to destruction just because they were wicked.

He rained fire and brimstone upon Sodom and Gomorrah and the cities of the plain for their wickedness, and the Dead Sea today rolls over them.

He destroyed seven nations in the land of Canaan for the same reason. In one slaughter of them he "cast down upon them great stones from heaven even unto Azekah," (Josh. 10: 11.) so that more perished by the hail-stones than the sword; and the sun stood still in mid-heaven a whole day that the slaughter might be complete. And it was all for their *wickedness;* for the record, in Deuteronomy 9:5, is: "For the *wickedness* of these nations the Lord thy God doth drive them out from before thee." Still stronger is the statement in Leviticus, 18:25: "The land is defiled; *therefore* I do visit the iniquity thereof upon it." I do it. It was not merely one nation dispossessing another, but God coming down upon them in righteous indignation for their wickedness. No lack of energy in dealing with those nations for their sin.

Then, too, he visited the wicked Israelites in the wilderness with pestilence and earthquakes, and fire and fiery serpents, until only *two* out of the whole nation, over twenty years old when they left Egypt, remained alive. And this wholesale destruction all came upon them for their *wickedness*, and was God's direct and personal visitation.

He has, therefore, shown himself a fearful Being in the unrelenting hostility to sin manifested whenever he has taken it in hand, either in the angels, or in the past ages of the world.

2. How is he dealing with it *now?* What motives is he appealing to *now* in his treatment of it? The death that we all fear, and that shall ere long overtake us all, comes upon men for their *sin*, and is the animadversion of a righteous God upon the wickedness of the world. "Death passed upon *all* men, for that *all have sinned.*" And "the sting of death is *sin,*" and sinners on a death-bed—find it so.

Look also at *all* the woes and miseries which God still makes to come on men for their wickedness. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:18.) "His power and his wrath is against *all* them that forsake him." (Ezra 8:22.) In accordance with this he has made this wicked world a slaughter-pen and a charnel-house—a world of tears and groans, and sufferings and death. He "visits the iniquity of the fathers upon the children." He makes "the way of the transgressors *hard;*" and "the wages of sin is death" by his constant visitation. "The face of the Lord is against them that do evil." "The way of the ungodly shall perish." "The curse of the Lord is in the house of the wicked." "Behold, the righteous shall be recompensed *in the earth;* much more the wicked and the sinner."

Notice also, the attitude of God towards sin in these passages "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." (Is. 26: 21.) Also Deu-

teronomy 32: 35, 41: "To *me* belongeth vengeance and recompense; their foot shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste. . . . If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me."

And *all* the evils and sufferings of the world are his own personal visitation. "Shall there be evil in a city, and the *Lord* hath not done it?" (Amos 3: 6.) And thus God is warning men in trumpet tones to beware of sin because of the judgments that he makes to follow it.

But the most distinct and energetic appeal to the motive of *fear* is made by our Saviour himself, in Luke 7: 4, 5: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

Notice also that the expression, *the wrath of God*, as directed against sin, is used in the Bible no less than *one hundred and twenty-six times*, as any one may readily see by consulting a concordance. In fact, the pages of inspiration fairly blaze with the wrath of God against sin. And so, by all these dealings with sin, God has been and is holding up its enormity and heinousness, as well as his own personal detestation of it, to the gaze of the universe.

3. We notice how he will treat it *hereafter*—not *forever;* we have not yet reached that. We only note the fact now that the finger of inspiration, pointing *a little way* into the future, discloses still the Almighty dealing with the wicked in a fearful and terrible manner. John the Baptist came preaching in the wilderness of Judea, "Flee from the *wrath to come.*" And Paul, in 1 Thessalonians 1:10, speaks of "Jesus, which delivered us from *the wrath to come.*" That is a terrific expression, and it must refer to something in the future that is exceedingly dreadful. We find also in Matthew 25:41, after the winding up of this world's history, and amid the revelations of the final judgment-day, that the Judge will say to those on the left-hand, "Depart from me, ye cursed, into everlasting fire."

Also in Revelation 21:8, the declaration is: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

And so, as Revelation gives us this last glimpse of the wicked —as we peer a *little way* into the future to ascertain their condition, we see them only sinking in torment, and quailing beneath the heavy thunderbolts of God's wrath. Notice, it is the *last*

glimpse, with nothing to relieve it—not a word intimating any *change* afterward; not a syllable from Genesis to Revelation telling of any different experience in the future; not a ray of light indeed from any source to relieve the dreadful darkness; and, to all appearance, a night of desolation, with no morn beyond it, is closing about them. What do we properly infer from this? Plainly this: that God will *continue* to deal with sinners in the future world, even as he has here, only with far greater severity; that he will array himself against them there with no less terrible energy than here; and even make a more clear, decided, and energetic appeal to the universe by their punishment in the future world than he has made thus far in this. What depth and dreadfulness of meaning, therefore, to the infinite mind must there be in that compassionate appeal of God to sinful men: "O that they were wise, that they would consider *their latter end!*" (Deut. 32:29.)

Sec. 4. *The object of God in his fearful dealings with the wicked.*

There is a reason for it. There is some good reason for his past, present and future dealings with sinners in the way of judgment. God does not take this course with them without a serious and earnest purpose, as well as a distinct *object* in view. Notice again, in brief review, the terrible energy and persistency with which he has followed up this line of conduct. He drowned the old world; he destroyed Sodom; he exterminated the Canaanites; he slew the Israelites in the wilderness; his wrath is revealed from heaven now against *all* ungodliness and unrighteousness of men, and he will say to the wicked at the final judgment, "Depart, ye cursed." Now again, *why?* Is it to gratify personal anger, personal revenge, personal spite? Is it to make a vain exhibition of his power? If not, what? *Why* these fearful dealings? Is it a *remedial* agency—an effort to *reform* these wicked ones? The physician's way to cure a man is not to kill him; that is not a *remedial* way of working. What did the deluge that swept the sinners of the old world to destruction, or the rain of fire and brimstone upon Sodom and Gomorrah and the cities of the plain, do for them in the line of *reformation?* Then what is the object? Let the Bible answer, as it does in 2 Pet. 2:6, "Turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an *example* unto those that after should live ungodly."

The record of Sodom and Gomorrah in Jude 7 includes the same statement—that they "are set forth for an *example.*" Also the record of the sinning Israelites in the wilderness in 1 Corinthians 10: 6, 11, is that all the calamities that came on them for their sinful conduct were to make them an *example* to us, teach-

ing us that we should not "lust after evil things" as they did, nor be "idolaters" as they were, nor "commit fornication," nor "tempt Christ," nor "murmur," as they did; and "all these things," it says, "happened unto them for *examples*, and are written for *our admonition*."

Here notice that this punishment was inflicted upon the sinners mentioned for the sake of those who should *come after them*. It was to prevent sin *afterward*, in future nations and races of the world, that the punishment was inflicted. Why, then, may not the punishment of the wicked in the next world be for the future races of the universe, and to keep *them* from apostasy?

We find indeed that this is the exact use God will make of those judgments in the coming ages. Even the angels in heaven, we find, need to witness the torments of the damned. It is not enough that they gaze with wonder upon the glory and grandeur of redemption, and "desire to look into it." It is not enough for them to sing with the elders, "Worthy is the Lamb." It is not enough for them to be "ministering spirits sent forth to minister for them who shall be heirs of salvation." The record also is in Revelation 14: 10, that the wicked should "be tormented *in the presence of the holy angels*, and in the presence of the Lamb." And here we repeat the question, Why in the presence of the angels, if this dreadful sight is not necessary? Why necessary, but for its moral effect upon them? What moral effect can be conceived but to keep them from apostasy? Why in the presence of the Lamb, but to indicate that judgment and mercy go hand in hand, and that with all his infinite affection he yet approves of this righteous judgment upon the wicked. For, although Christ will sit upon the throne of the universe as the great Redeemer, and the illustration to the universe forever of God's mercy to the sinful, yet the record in Revelation 6: 15, 16, is also this: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from *the wrath of the Lamb*."

And the prophecy of Isaiah closes with this: That in the coming ages, when the new heavens and the new earth shall have been inaugurated, "the hand of the Lord shall be known toward his servants, *and his indignation toward his enemies*. And they shall go forth and *look* upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." In this last expression we see the reason given for these fearful dealings of God with sinful men. It is to make *wickedness abhorrent*. It is to so hold it up to the gaze of the

universe that all moral beings shall fear it—fear its consequences and fear to commit it. And for this it is that in his past, present, and future dealings with sinners he is seen to be persistently executing upon them the fierceness of his anger, thus making them an example and a warning to the future races of the universe.

SEC. 5. *How long will punishment continue?*

Here we meet the great point in controversy at the present time—The doctrine of Endless Punishment, respecting which even wise and good men have had distressing doubts and difficulties.*

Confining their thought mainly to this world, and taking counsel of their own feelings rather than the great, underlying principles of God's moral government over an endless universe, they have come to regard the doctrine of endless punishment as *intrinsically* absurd, and hence conclude that the Bible does not teach it. With such the Scripture argument is powerless; the

*The oft quoted passage from the late Rev. Albert Barnes of Philadelphia, is a good illustration of the condition into which many superior, but not specially philosophical or anylytical minds, are thrown by the failure to grasp the conditions of this problem of evil and its punishment.

"These are real, not imaginary difficulties. * * * I confess for one, I feel them and feel them the more sensible and powerful, the more I look at them, and the longer I live. * * * I do not know that I have a ray of light on this subject, which I had not when the subject first flashed across my soul. I have read to some extent what wise and good men have written. I have looked at their various theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever, I see not one ray to disclose to me why sin came into the world; why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind. * * * It is all dark, dark, dark to my soul, and I cannot disguise it."

And yet in the face of all this midnight that was resting on his soul, it is gratifying to see with what unwavering firmness he held still to the word of God. No going after superficial explanations or doubtful exegesis in order to smooth over and soften down the stern declarations of revealed truth, but an unswerving, unflinching denunciation of the wrath of God as revealed in the Bible against the finally impenitent. He might not understand the reason or see the benevolence of the Divine declarations respecting future and endless punishment, and all was "dark, dark" to him, but he saw that the declarations themselves were clear and unmistakable; and, therefore, not a trace of misgiving can be detected in all his commentaries when bringing the threatenings of eternal perdition against the ungodly. It was enough for him that *God had said it.* Witness his commentary on Rev. 22; 11. He says—"The argument for the eternal punishment of the wicked is as strong as that for the eternal happiness of the righteous; and if the one is open to doubt, there is no security for the performance of the other;" and his entire commentaries harmonize with this declaration.

matter being wholly prejudged and decided before the Bible is reached.

To meet the case of such, it seems desirable that an argument be constructed *outside* of the Bible, showing the possibility at least, and even the reasonableness, of endless punishment from the light of nature; for if the doctrine be shown to be *possible*, its unreasonableness cannot be demonstrated; and if shown to be *reasonable*, then the way will be cleared, in Christian minds at least, for accepting without question the plain declarations of the Inspired Word.

To take the lowest position first—

1. Endless Punishment Possible.

1. As a matter of fact, sin has not been prevented; and, for some reason, the fact militates not at all against the benevolence of God. But the same reasons for its non-prevention thus far, may exist *forever*, and sin, with its inevitable and painful consequences, be therefore *eternal*, with no compromise of the Divine Benevolence.

2. The exigencies of the Moral System demand the *present* infliction of suffering, and no one is competent to say how long these exigencies may continue. For aught any one can say, they may continue *always;* and therefore, the unreasonableness of *endless* suffering cannot be demonstrated.

3. To all appearance the *occasion of sin* is endless, growing out of the love of conscious freedom, and inseparable from the nature of all moral beings; and, therefore, to all appearance, there will be the same *eternal* tendency to rebellion which has already broken out in the sinning angels and men; and no man is qualified to assert that endless punishment may not be an indispensable influence to keep down this endless tendency, and prevent it from running on and running out into endless and ever expanding desolations; and, therefore, endless punishment is *possible.*

4. To make this matter more general God is now apparently laying the foundations of a moral administration over a universe expanding through all the endless ages. Does any man *know enough* to make the intelligent assertion that mere temporary penalty will lay those foundations with sufficient stability and security to stand the strain of eternity? A finite creature of a day, what knows he respecting the necessities and exigencies of an *endless* universe into which sin has entered, and which it threatens to defile forever, that he can pronounce with any assurance as to what may be or may not be necessary in the way of penalty to guide and govern and control it in its endless progression and

expansion? In the sweep of those stupendous possibilities which environ such a universe, human conjecture even is weak and insufficient, and human assertion folly.

But, on the other hand, he who asserts the absurdity of endless punishment, assumes that he *does* understand, and can measure these tremendous matters—that he *knows positively* that finite motives are sufficient to bind a universe of free mind in obedience to God forever; when the fact is he does *not* know it, and is competent to make no such assertion.

The truth is, endless penalty in an endless administration *is* possible, and the bare *possibility* of it more terrific than all the other certainties of the universe.

We now advance to a stronger position.

2. Endless Punishment Probable.

1. The principle obtains in all human governments, that punishment shall correspond with the mischief of the sin, and the evil consequences flowing from it, and men graduate penalty accordingly. For example—Forgery is an act requiring only two or three seconds; but it touches the sacredness of a name; it assails the great foundations of commerce and business, and if not followed by appropriate penalty, would destroy commercial integ rity, and break up the confidence of men in each other, and render the prosecution of honorable business impossible. It is therefore visited with a penalty correspondingly severe.

To fire a dwelling requires no longer time than forgery, but is regarded as a far greater crime, in that it endangers not only property but life; and the penalty is made to correspond in severity.

So we measure the enormity of sin in God's universe by the magnitude of the interests it endangers. Some never think of their sin as reaching in its effects beyond this world—never think of it in its relations to the universal whole. But the fact is every sin committed against God, is an act of rebellion against the constituted authority of the universe. It is a blow aimed at God, and is an attempt to hurl him from his throne, and desolate his universe eternally; and it would actually accomplish this, if it had sufficient power, and if it were not met by omnipotent energy.

The *nature* of the sin, however, remains the same, and its character and ill-desert are to be measured, not by what it actually accomplishes, but by what it *would* do if it could. And the punishment it deserves is to be measured in the same way; and as the mischief of sin in an endless universe cannot be measured, so the punishment that shall correspond with its heinousness should be unlimited; and, therefore, endless punishment becomes in this view *probable.*

2. It would seem that there must be a correspondence between the appropriate reward of obedience, and the proper punishment of disobedience. .

What *reward* then shall God promise to obedience? Plainly one that shall correspond with the *value* of obedience. Only in this way can his administration be harmonious. But who can estimate the value of obedience in God's moral system? Not only an eternal universe of moral being is dependent on it for happiness, but a universe to whose expansion there is apparently no limit. In this view the value of obedience to God cannot be measured any more than the welfare and happiness of an endless universe can be measuerd. It is limitless, and no limited and temporary reward can be at all harmonious with it.

But the same train of reasoning applies necessarily to the penalty for transgression. The mischief and misery of sin in such a universe are as we have seen, limitless—beyond all computation or measurement, and the penalty threatened must correspond; and if reward should be unlimited, so should penalty be unlimited; and there is no logical escape at this point from the conclusion that limited and temporary penalty ennexed to the transgression of God's law would be inharmonious and impossible; and in this view, endless punishment for sin becomes altogether probable.

3. Those who have broken away from God in these incipient stages of the moral universe have set the *example* of rebellion before an endless universe; and that example will certainly be followed unless the transgressors be so dealt with as to prevent it. The influence of that example will be felt forever unless thoroughly and completely counteracted. How it can be thus counteracted by any punishment less than unlimited, it is impossible to see; for if punishment be limited, then the time will come when there will be *no* punishment, and then the next race of beings created will not only have no *present* and tangible evidence of the evil consequences of transgression, but the sole record of the *past* will be that those who dared rebellion were only temporarily punished, and that the infliction is passed, and is all over with, and that, with the exception of this comparatively brief endurance of suffering, they are as well off now as if they had never sinned. It is very easy to see that such dealings with the sinful would have very little influence in the way of motive to counteract their evil example, and very little tendency to deter others from a similar rebellion; and this makes endless punishment *probable.*

4. As an appeal to fear no threatening of punishment *less* than endless would have any influence to prevent sin; for the universe of moral beings would reason hereafter just as wicked men do in this world who assume limited penalty, and therefore

make no effort to stop sinning. They reason in this way: If penalty be limited, then it will end some time, and there will be an eternity of happiness beyond it, in comparison with which all limited punishment will become at length and infinitesimal—absolutely *nothing;* and therefore the threatening of such punishment as a motive to deter from sin will be worthless.

We may be sure, therefore, that such punishment God does *not* threaten; for he means to make men truly *fear* sin and fear *him.* And so when the Savior says, "Fear him who is able to destroy both soul and body in hell; yea, I say unto you, Fear him," we may be sure he meant to threaten something that is *truly* fearful and dreadful, and therefore something more than mere limited penalty, which would have almost no effect to deter from sin, and be of no value any way; and this looks strongly in the direction of endless penalty.

5. Penalty must be limited or unlimited. Assume limited penalty, and then to the Infinite Mind there would, in all probability, result two things:

First.—That, as it must end some time, the next race of beings created after that would certainly rebel. Then *they* must be punished; and when their punishment was ended the next race after them would rebel, and then the next and the next; and so sin and punishment be the law of the universe forever, and not a single moral being be established in eternal obedience to God—sin always entering and defiling the universe of God forever.

Secondly.—It may also be certain to the Infinite Mind that these same ones who had sinned and been punished, and who had reached the end of their punishment, would, upon some *other* demand of his that crossed their natural inclinations, rebel again—their second rebellion to be followed again by limited punishment; and so the process of sinning and being punished keep on thus through all the ages, and the result after all be the same dreadful fact which encumbers the orthodox system—*endless suffering*–the universe revolving in an endless cycle of sin and punishment, suffering and confusion, and, unlike the evangelical system, securing *no* substantial results of holiness and happiness, or the final and certain salvation of a single individual.

Such, on the ground of mere reason, would be the possible—and even probable—effect of limited punishment; and nothing result from it, to the universe of God, but endless and hopless disaster, and God's government over it deserve, for its incompetency and inefficiency, infinite contempt.

We see, therefore, how unlimited or endless punishment, dreadful as it is, may yet be inevitable, and merciful even, on the ground of human reason, and, therefore, that it is, on this account, also *probable.*

6. A short biblical argument is in place here. If there is no

conclusive proof that the punishment of the wicked is endless, then is there no conclusive proof that the happiness of the righteous is endless; since precisely the same expressions are used in the Bible in reference to both.

But the belief is universal that the happiness of the righteous is endless; and Christian men, at least, accept the evidence of it from the Bible as conclusive. Therefore is the evidence from the Bible equally conclusive that the punishment of the wicked is endless; and in this view, the doctrine of endless punishment is, to say the least, *probable.*

On the whole, therefore, it appears that temporary penalty would fail, in all probability, to arrest the progress and extension of rebellion in God's universe. But the penalty threatened and executed must accomplish this, or the universe be left to the unspeakably greater calamity of its unrestrained prevalence. Would this be benevolent? We cannot see how.

We should stigmatize any government on earth as incompetent and unkind which would not arrest the spread of rebellion when once it had broken out, and prevent it, if it were able, ever after. And no matter what may be the *peculiarities* of the state or nation, the law must be so executed as to protect that state or nation *as it is.* And if God's great universe be one of ceaseless and endless expansion—if that be *its* peculiarity, then law and penalty must correspond, and meet all the necessary demands of an eternal and eternally expanding universe; and *if* temporary penalty will not meet these necessities, and arrest the spread of rebellion forever, then unlimited penalty must be substituted, and infinite benevolence even, has no room for choice in the matter. An endless universe needs endless protection, and must have it at whatever sacrifice.

Let it be repeated, therefore, we have no reason for assuming that temporary penalty *would* protect it, and arrest the progress of rebellion. For suppose the penalty for sin be only limited and finite. Then it is no great matter if a moral being *has* broken the law of Infinite God, and assailed, by transgression, the interests of his eternal universe; he can yet, by the endurance of a certain limited amount of suffering, cancel all his liabilities, repair all the injury done to God's broken law, and then, on the ground of having well and truly discharged all his obligations, claim an *eternity* of happiness afterwards, in comparison with which, all he had suffered would become an infinitessimal. We will suppose this to be done, and that a point is now reached where every sinner has paid the full penalty of the law, and there is now no more suffering throughout God's dominions. At this point, the race of beings next created, having now no decided and convincing evidence of God's hatred of sin, or of its fearful nature and consequences, and also positive evidence that rebellion

against him was, in his estimation, an inconsiderable and finite matter, would, very likely, on this account, rebel as their predecessors had done: and even the very ones who had been punished rebel again, their rebellion to be followed again by punishment; and so the incursions of sin into God's universe, followed by its punishment, would be constant, mischievous and *eternal;* and the result, after all, be *endless suffering.*

No man is competent to affirm that this would not be the certain result of limited penalty—that it would fail to arrest the spread of rebellion, and so leave the uiverse to writhe eternally under its malignant and merciless bondage, even deepening in disaster forevermore.

Such a result would, in all probability, be inevitable; and for this reason it would seem the dictate of wisdom to confine and restrain effectually the *first* manifiestations of rebellion, and by this prompt and decisive treatment of it, hold it up to eternal abhorrence, and thus prevent forever, *and in the only way possible*, its subsequent incursions into God's dominions. Such, at least, is the *probable* plan which God has adopted

3. Endless Punishment Certain and Inevitable.

The points that look strongly in this direction are the following: Penalty in its relations to God, to his Law, and to the Atonement; the Harmony of Divine administration; the fact that nothing more can be done *for* the sinner elsewhere, to save him than has been done for him in this world; and the fact that nothing else can be done *with* him hereafter but to confine him forever.

1. *Penalty in its relations to God.*

What God *does* is the highest expression of himself; and what he threatens as the penalty for sin, becomes the impressive manifestation of his character to his universe. Take *first* the lowest possible supposition—that God should threaten *nothing*, for the contempt of his law that there should be *no* penalty. What would be the result?

Any command unaccompanied by sanctions, degenerates into mere advice, and loses even the nature of Law; so that in issuing his great command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," were there *no* sanctions accompanying it, God would only advise and not command the obedience and affection of his subjects. He would say, in effect, that they might act as they pleased; they might love or hate him, and they might love or hate each other, it was all the same to him; they might act for the general good, or sacrifice to any ex-

tent the welfare of his universe, and still, his treatment of them would in each case be the same. He would allow himself to be treated with contempt, and yet not notice with particular displeasure. Also he would show that he had but a trifling regard for the moral character of his subjects, and cared but little whether they were good, bad or indifferent in character. His command to them to be holy would indeed indicate somewhat of preference for holiness, while holiness and sin would yet be matters of so *little* moment with him, that he would make no difference in his treatment of them. What a position this for the God of holiness to occupy before his universe! He would thus ruin his authority. Who would be concerned about doing or not doing the will of another, from whom, to say the least, obedience had nothing to hope, and disobedience nothing to fear? Who would respect his character or his will? He would stand before his kingdom convicted of indifference to obedience, and an unconcerned spectator of disobedience, and would thus tempt his subjects to war on each other and on him, and so defeat the great and sole end of moral government. Such would be the necessary result of *no* penalty.

Take in the *second* place the supposition of *temporary* penalty.

The doctrine of no penalty being so manifestly untenable, the mass of men concede the necessity for some sort of penalty for transgression; and that wicked men should experience, after death, some degree of suffering for sin; although assuming perhaps, that the time will come when it will terminate. The doctrine of *limited and temporary penalty* is therefore, for the most part, the stronghold of those who reject the doctrine of endless punishment. Suppose then that God should threaten *limited* penalty for sin against himself, what would he say? He would say to his universe that he had only a limited and inferior regard for his own infinite self—for his honor and glory and worth; in short, that he had only a limited amount of *self-respect.*

In so doing, he would sin against himself. He would be untrue to his own greatness and glory and moral excellence. He would even lower himself in his own estimation, for there would be a want of correspondence between his own conscious, inherent and unbounded excellence, and the inferior and untruthful expression he was giving it. Because he *does* estimate himself properly. He cares *greatly* how he is treated. He values himself in exact accordance with his own infinite greatness and glory; and this is beyond measure. His self-respect is beyond measure. His regard too for the affectionate obedience of his moral creatures transcends all finite expression. He feels also, most keenly any dishonor that is cast upon him. He says—"If I be a Father where is mine honor?" And the expression of

his law is earnest and decisive. "Thou shalt *love* the Lord thy God." In this view the threatening of limited and temporary penalty is impossible.

Such threatening would also show a limited and inferior regard for the welfare of the endless universe of being resting on obedience. And this too would falsify his character; because the welfare and happiness of an endless universe should be a matter with him of *infinite* regard, and must be, for no other feeling would correspond at all with its limitless value, nor with his own responsible guardianship of its unbounded interests.

Also it would show a limited and inferior regard for *holiness itself*—that crowning glory of his character, and which led the seraphim to exclaim "Holy, holy, holy is the Lord of Hosts," and which he has enjoined upon his intelligent creation as the only conduct worthy of him or of them—"Be ye holy for I am holy." And this would be an infinite falsehood—proclaiming to his universe that his regard for holiness was susceptible of finite measurement, when it is not and cannot be.

And not only would he thus appear to his intelligent creatures to feel himself a limited and inferior regard for holiness, but he would fail also to give *them* a correct impression of its value; even more, would educate them to regard it as a matter of secondary consideration; so that, on the whole, temporary sanctions would fail to express truthfully to his subjects, either God's regard for his own honor and glory; or his regard for the welfare of his universe; or exhibit his infinite preference of holiness over sin; and would fail also, to instruct them properly in the nature and value of obedience; and are therefore, wholly inadmissible. And so in this view, endless punishment appears certain and inevitable.

2. *Penalty in its relations to Law.*

The Law of God is comprehended in two particulars—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." (Luke 10:27.)

We notice the *extent* of its application. It is not made for this world merely. No moral being can be created, who will not, with the first dawn of responsibility, come under its operation. No world will ever be peopled, to which it will not be extended with the same clearness and binding authority as here; and should the material universe go on expanding eternally, even till the suns and systems of immensity now in being, became as nothing in comparison, and all be crowded with free, intelligent mind, this one Law will govern all and protect all, and so, in the extent of its application, be as unlimited as an eternally expanding universe. No limit therefore, can be set to the value and importance of God's Law, seeing it is all that protects a universe

expanding throughout the endless ages and binds it to God and holiness and happiness. But Law can only be sustained by penalty. Indeed penalty annexed is what creates law—that is, makes it law in distinction from mere advice; and what then shall be the limit of the penalty that sustains the infinite Law of the infinite God, and whose value and importance, in its relations to the universe, are utterly beyond all computation or measurement? Plainly the penalty that sustains such a law must correspond with it, and be itself limitless.

3. *Penalty in its relation to the Atonement.*

To those who accept the evangelical system, the plan of Redemption through Christ Jesus as presented in the scripture, clearly indicates an infinite provision for the pardon of the sinner; and the necessary inference is that, in the harmonious administration of the Almighty, there must be an infinite penalty to be removed by it.

For example—In the scripture representation we have the *Almighty* Savior, "God manifest in the flesh," "the Maker of all worlds," "One with the Father," "the First and the Last," "offering himself through the *Eternal* Spirit," "bringing in *everlasting* righteousness," "proclaiming an *everlasting* Gospel," even "*the glorious Gospel of the Blessed God.*" And in Revelation, John "heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, WORTHY IS THE LAMB THAT WAS SLAIN."

Now why such mighty provisions of grace—why the suffering and death of such a Mighty Being—why such an infinite sacrifice for the bestowment of mercy? Only because the obstacles to pardon are such as could in no way be removed by any finite provision, much less by the mere sufferings of the sinner. How could any amount of *temporarg* suffering by the sinner repair the broken law of the Great Jehovah, balance the insult to his majesty, counteract the influence of a wicked example, and restore the Divine administration generally to the security of perfect obedience? Only through an Infinite Atonement could these evils be met, and God be able safely and consistently to take back the sinner to his forfeited favor.

And all this was fully understood and recognized by the Almighty when setting up that great pillar of his administration —*salvation for the sinful.* Nothing but a limitless provision could balance, in his estimation, the tremendous guilt of transgression, and take the place of its appropriate penalty, and still be in harmony with the entire system. And therefore, the only possibility of pardon is revealed in the Bible, in that wonderful and mysterious plan by which God has subjected himself to suf-

fering in the person of his only and well beloved Son—"God manifest in the flesh," and thus made *himself* "an offering for sin." In the person of Jesus, he has obeyed his own most righteous law and submitted to its requirements even "unto death;" and by this fearful sacrifice, so held it up before his subjects inviolate—in its entire sanctity and awful majesty, as to show for it a greater regard, and make upon the universe a profounder impression of its sacredness, than if he had laid an endless penalty for its violation upon every transgressor. He has thus, in the lauguage of the scripture, "magnified the Law and made it honorable," so that it remains invested with its full dignity and inviolability, even though the transgressor of it receive forgiveness. Therefore, in the very act of bestowing pardon, the possibility of which he has procured at an infinite sacrifice, he still asserts his perfect hatrid of sin—that he has "no pleasure in iniquity," but regards it with unlimited abhorrence.

In a word, he has by this grand expedient, so fortified the foundations of his perfect government, that he can *safely forgive* —"that he might be *just* and the justifier of him that *believeth in Jesus.*" (Rom. 3 : 26).

Therefore, by this infinite sacrifice, he asserts the impossibility of pardon by any limited and inferior provision, and that this great plan of mercy is a substitute for otherwise hopeless and unending retribution—an infinite provision for the remission of an infinite penalty.

On the other hand, only assume that the ruinous effect of sin upon the individual and the universe, could be arrested by the *finite* suffering of the sinner, and no reason appears for an *Almighty Savior.* In that case sin is no great matter, and the wrath of God is no great matter, for there would still be for the sinner an eternity of blessedness beyond these, in comparison with which any amount of finite penalty would at length become absolutely nothing; and the sinner, having by the endurance of temporary penalty delivered himself from the power of sin, paid his own debts and well and truly discharged all his obligations, could then claim an eternity of happiness, and an admission to the entire confidence and fellowship of Jehovah. (We assume, it will be noticed, that he would have a *disposition* to seek the companionship of God, after having been a rebel against him for ages; though how he could have it, passes all finite comprehension. But we will assume that he would have the disposition.) He would then take his stand by the side of Gabriel forever, as good and holy and acceptable as he, and his sins and iniquities would be remembered no more. And so it would come to pass that sin, coupled with a certain amount of finite suffering, would appear to the universe to be just as much for the glory of God, and the honor of his name, and just as acceptable to him, as *perfect obed-*

ience—a principle never recognized elsewhere, and under the perfect moral government of God, a stupendous falsehood, and subversive of the fundamental principles of his administration.

Therefore also, the man would, in that case, be washed clean in the blood of his own sufferings, and would need no Savior, and no provisions of grace. And thus from this low and insufficient stand-point of temporary penalty, the Lord Jesus would be degraded to a mere creature, Redemption have no adequate meaning, the great Atonement become unnecessary, and "the glorious gospel of the blessed God"—the grand scheme of salvation for lost sinners, become a fable and a myth, and the Bible that reveals it, of no more authority than a story-book. All this utter degradation of the Bible, the Gospel and the Savior, flows logically and necessarily from the single assumption of limited and temporary penalty.

In the light of these considerations, Christian men at least, will see that this view subverts the very foundations of Christian faith, and is wholly inadmissible, and that they are shut up to the only remaining assumption—that the appropriate penalty of sin *must be endless.*

The fact is that the doctrine of endless punishment, and the doctrine of an Atonement through an Infinite Savior, must stand or fall together; so that those who reject the former, like the Unitarians and Universalists, are logically consistent when they also reject the Divinity of Christ, and reduce him to the level of a mere created being. There is no need of such a sacrifice for the remission of *temporary* penalty. From the Evangelical view of the Atonement, therefore, the doctrine of endless punishment, as the appropriate and necessary penalty for transgression, becomes certain and inevitable.

4. *The harmony of the divine administration necessitates endless penalty.*

It appears from what has already been said that God is building a vast moral edifice, and, as a wise master-builder, will certainly so construct it as that it shall be perfectly *harmonious* in all its parts and proportions. For example, the reward promised to obedience must correspond perfectly with the mighty meaning and import of obedience to the commands of the Infinite Jehovah. It must correspond, too, with the value of obedience in an endless universe—a universe stretching through endless ages, and doubtless eternally expanding. It *must* do this. The government would fail to be a perfect one if it did not. And no *limited* reward could adequately express the obligation of obedience to such a being, or the value of obedience in such a universe.

But this reasoning applies with equal closeness to the opposite sanction of penalty. This, too, must have its exact corres-

pondence with all the conditions of a perfect government, an endless universe, and an Infinite God. If obedience be a measureless good, so is disobedience a measureless mischief; and as nothing but eternal reward will correspond with the value of the one, so nothing but endless penalty will correspond with the evil of the other; and as sure, therefore, as God must promise the one, he must also threaten, and if necessary execute, the other.

Furthermore, *everything* appertaining to this moral edifice is limitless and endless. The God that builds it is endless. The system itself is endless. The law that protects it is endless. The reward of obedience is endless. The great atonement by Jesus Christ is unlimited both in its nature and relations. And how, then, can the penalty for sin be limited and finite, without becoming at once inharmonious and inconsistent? The fact is, the four great pillars upon which the divine administration rests—law, reward, penalty, and the atonement—each and all of them, stretch away at every point into the infinite, all towering harmoniously together in their infinite and majestic proportions; and if you shrink any one of them to the dimensions of the finite, you make it at once inharmonious, inconsistent, and impossible.

The *harmony*, therefore, of the vast moral edifice which God is building demands endless penalty as the only proper sanction of the divine law, and the execution of it at last upon all the finally impenitent absolutely essential to its perfection.

5. The endless punishment of the sinner certain, because *nothing more can be done* FOR *him.*

The point here is that all *possible* efforts are expended upon the sinner here in this world to save him, so that nothing can be added to them hereafter.

Here notice first the formation, progress and inveteracy of *sinful habit.*

In a newly created mind, coming from the hand of God in its maturity, as we suppose Adam and the angels to have come, we naturally conclude that the power of reason and conscience would be at its maximum, and the love of independence at its minimum; that is, that it would have as strong a tendency towards good, and as weak a tendency towards evil, as is possible in the original constitution of a being "made in God's image."

If now, as he enters on probation, he would follow the dictates of his reason and his conscience, and submit to the requirements of the Almighty, as he may do and ought to do, as the Devil might have done, and as Adam might have done, and as both should have done, then would reason and conscience acquire additional power by his thus yielding to their control, and the inclination to independence be correspondingly lessened, and he take the first step in the formation of a holy character, and a holy habit. Such we suppose will be the experience of newly

created minds in future ages. Their first moral act under a fair trial, will be one of obedience.

If, on the other hand, he refuses submission, and follows his love of independence, as did Adam and the Fallen Angels, then the consequent effect on the balance of his moral faculties is reversed. Reason and conscience lose somewhat of their original power; the love of independent action is increased; the inclination to self-indulgence is intensified; sin becomes more and more easy of commission, and centers the affections upon itself with ever increasing tenacity; and thus this first wrong step lays the foundation of a sinful character and a sinful *habit.*

As this habit progresses, it draws everything into its own dreadful channel, until all the energies of soul and body are enlisted in the work of sinful self-indulgence. The drunkard, the libertine and the gambler become infatuated in their wickedness, and the vice they love becomes, not unfrequently, an absorbing and controlling passion almost like a demoniacal possession.

And indeed, *any* form of sinning may grow at length into a sinful habit; because no matter what sin any one commits, he commits it on account of an *inclination* in that direction; and the inclination grati ied, soon becomes imperious, and clamors for indulgence too loudly to be resisted; and the man finds erelong his supreme delight in a reckless abandonment to that inclination. This is true of any and every form of sinning, so that men often become fearfully wicked without any gross and sensual manifestations, and even while maintaining a faultless exterior. The neglect of religious duty, forgetfulness of God, immersion in worldly business with no serious care for the soul, a prayerless life, a determination to follow one's own inclinations irrespective of the claims of Christian obligation, and the instructions of the Bible, result in as complete an alienation of the soul from God as the grosser forms of wickedness, and produce in the *heart* habits of sinning equally dreadful, and equally difficult to be broken up.

And from the habit of sin thus formed, it is evident that few are delivered *in this world.* The broad road to destruction is ever thronged, while the "strait gate" of repentance, and the "narrow way" of confirmed reformation "few find." (Matt. 7:13, 14.) The mass of men resist all God's efforts for their salvation, cling to the sin he warns them against, reject the holiness he inculcates, "despise the riches of his goodness and forbearance and long suffering," neglect the duties he enjoins, and harden themselves in impenitence until the earthly probation ends and death withdraws them from human sight. Such is the *habit of sin;* as the Scripture terms it, the "Law of Sin and Death"—the commencement, progress and termination of the sinful life *on earth.*

Here let it be noticed that, to all appearance, this habit of sinning grows stronger and stronger up to the last moment of

departing life, and until the grave closes over the sinner. Now then as he enters on the career of the coming ages, what shall be his character? Will the habits of thought and feeling he has formed continue with him still, or will a radical change be wrought in him after death, so that at some time during his eternal existence, he will become fit for the companionship of holy beings?

DOCTRINE OF THE RESTORATIONISTS.

Here come in *Restorationists* who claim that something more can be done for the sinner in the future world to break up sinful habit than has been done in this world. But they never tell us what that something is. Has the claim *any* foundation? Let us see:

If this sinful character and habit be ever changed, it would seem that it must be done by some one of the following instrumentalities: either by the mere event of death; or through the influence of suffering; or by the immediate exertion of divine power; or by some new application of the atonement; or by a more favorable probation; or by the use of stronger motives to right action.

1. *Sinful character not changed by the event of death.*

Those who assume that it will be, assume the occasion of sin to be *in the body;* so that in parting with the body the man parts with the occasion of sinning. But suppose the occasion of sin not a physical one at all, and to have no dependence on the body, and to originate solely in the nature of the mind itself—in its innate love of independence; and that the union of the soul with the body has only tended to repress the activity of this occasion, and to hinder its out-workings, and was designed, as we have shown in a previous connection, only to work *against* sin. Then the event of death will only sunder the bonds that have partially restrained sin, and intensify the love of independent action by giving to it a freer scope and a wider range, and thus act only for the *aggravation* of the sinful character.

Also, what dependence have such towering passions as pride, envy, ambition and revenge upon the body? The body is only now and then the instrument of their gratification, not the originating cause of them.

Also, what has the body to do with the sin of forgetting God, or of rebellion against his government or the rejection of the Savior? To all appearance nothing; and the event of death, by delivering the soul from the hindrances and obstructions of mortality and giving the mental powers a fuller and freer play, will, to all appearance, only result in a freer exercise of all these sinful

tendencies, and bring the soul into a more distinct and conscious collision with the Almighty, and thus only aggravate instead of reforming sinful character.

2. *Sinful character not changed by suffering.*

Suffering alone has *no* power to reform character, and at best only leads the sinner to give up the external act of sin which causes the suffering, the character at the bottom remaining essentially unchanged. It produces no love of holiness, and no hatred of sin for its own sake. In the case of the few who become Christians, suffering appears first to arrest the man in his career of thoughtlessness and compel reflection; and then the Divine Spirit of God, gently knocking at the door of the heart, in a few instances obtains admittance. The man yields to the Spirit's influence, and submits to God, and is said to be "born of the Spirit." But in the vast majority of cases the door is kept persistently closed against his gentle knockings. The suffering is endured without submission. The man resists the Spirit, and refuses to yield; and the result is only increased hardness and impenitence. Suffering brought Pharaoh to temporary submission and external obedience, but it effected no true reformation of character, and produced no love to God. And any amount of mere suffering would only have hardened; and any degree of external obedience, would have been only the obedience of a sullen, unhumbled soul, in which there was not a spark of true penitence and affectionate submission. So any kind or amount of reformation brought about by mere suffering, never would amount to true holiness. There would be no positive love engendered for the Almighty, and no complacency in his government, and no delight in his companionship; and the man would only be possibly deterred from the external act of sin by the fear of consequences; and could he be sure at any time of escaping these, he would return to it again like "the dog to his vomit, or the sow that was washed to her wallowing in the mire." (2 Pet. 2 : 21.)

Moreover, where the suffering is seen to result directly from the sinful indulgence, it does not at all lead the sufferer to *give up the sin;* but in despite of this, he clings to the indulgence with ever increasing tenacity. For example, take those forms of sinful indulgence which are followed by the most dreadful sufferings sin ever inflicts in this world—intemperance and licentiousness. The drunkard's life is often one of almost incessant torment —torment of body and torment of mind. He is crushed by poverty, wretchedness and remorse. His body is bloated with disease, and his nerves thrill with pain. He suffers the horrors of delirium tremens. His ruined family before him, rend his soul with anguish. Yet, in defiance of all this, he clings to the sinful habit with the very strength of desperation, and wades through

all the accumulated and accumulating horrors of his experience to the very last—till the grave opens for him, and hides his premature rottenness from human sight.

The record of licentiousness is no less appalling. Racks and dungeons and flames are not more terrible than are the sufferings which irregular passion often inflicts, and yet in spite of all, the wretched victims hug their habits of beastly impurity with steadily increasing frenzy. The further they go, and the more they suffer, the more energetically do they *choose* their sin and suffering. They cannot be induced to relinquish it; and the "Ethiopian's skin," and the "leopard's spot," are not apparently more unchangable.

So the gambler and the miser become so infatuated in their wickedness as to be utterly reckless of consequences. No matter how terrible the consequent suffering and privation, these have not the least influence to wean them from the vice, and they cling to it still with undiminished intensity.

A fearful illustration of the powerlessness of suffering to improve character, occurred some years ago in the State of Ohio, in the town of P. in case of a profane and intemperate man by the name of J—B—. The writer received the following account from one who repeatedly watched with him in his sickness. He was a man of powerful frame and vigorous constitution, but by his bad habits, had brought upon himself frequent and dreadful sufferings; at one time, while in a state of intoxication, falling from a building, and bruising and mangling his body in a shocking manner, which subjected him to a long confinement and terrible agonies, the flesh in some places sloughing from his bones. Subsequently, in a fit of intoxication, he was lost in a wood, and when found was insensible, which resulted in a long and painful illness. And now the point to be specially noticed is, that all these complicated sufferings, coming on him too as the direct, natural consequence of his sins, as direct as natural consequence can ever follow sin in the future world, had yet no apparent power to reform or even soften. Indeed the only effect apparently was to confirm him still more and more in his iniquitous conduct. But this was not the only result. He grew correspondingly in hatred against God whom he regarded as inflicting these sufferings; for his bad habits brought upon him at length a complication of disorders and with them the most agonizing torments, which roused all the malignity of his nature. He felt that he was in the hand of God, and that what he endured was his visitation upon him; but this, instead of producing any thing like penitence and submission, only awakened still more the hatred and opposition of his heart, and like the ones mentioned in Revelation, he could only "curse" the Almighty. His oaths and blasphemies of God were dreadful. In the very midst of his agonies, he would throw up

his clenched fists in an attitude of defiance, and calling on the Father and the Son and the Holy Spirit, each by name, heap upon them the most opprobrious epithets, and curse and revile them as the author of his sufferings, and dare them, severally and collectively, to do their worst upon him. And this tirade of execration and blasphemy of the Almighty—these violent and even frantic expressions of hatred and contempt, would go on for hours, until his strength was utterly exhausted.

The point to be noticed here is, that suffering only intensified his hatred of the Almighty; and to all appearance this will be its only influence in the future world. At least this accords with our observation of men. Here in this world, suffering alone has no apparent *tendency* even to change character for the better. Indeed, it far oftener hardens then softens. Neither bodily anguish, nor the pangs of bereavement, nor the emptiness of disappointment, nor the torments of remorse, nor all combined, lead men to love and serve God: and even with the vast majority of men only incite to additional complaint and rebellion. This accords with the Bible. Rev. 9: 20, 21 reads, "And the rest of the men which were not killed by these plagues yet *repented not* of the works of their hands: Neither repented they of their murders, nor of their fornication, nor of their thefts."

Also, Rev. 16: 8-11. "And men were scorched with great heat and blasphemed the name of God which hath power over these plagues: and they *repented not* to give him glory. And they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and *repented not* of their deeds."

But, it is asked, does not the parent chastise his child, and so induce submission; and may not God, as the heavenly Parent, so chatise his children, in the future world, as to secure a corresponding result? Answer: The chatisement of the child is efficient and valuable only in childhood, and while the resistance to authority has almost no characteristic of intelligent rebellion. With increasing years, and a corresponding intelligence in transgression, punishment, as a means of personal benefit, becomes useless, and the parent is compelled to relinquish it. Reason only can avail then. Force has no power to subdue an *intelligent* will. It may compel external obedience, but cannot reach the submission of the heart, and true reformation of the character.

And yet multitudes assume that *suffering* is to be the grand panacea in the future world for the reformation of character. But why any more efficacious there than here? And if it fails here, why not there? The principles of moral government cannot change; the laws of mind cannot change; and how, then, can the suffering which was powerless *here* to renovate character become omnipotent *there?* This fact should be remembered that though

the world is filled with suffering, and all are made, to a greater or less extent, to feel the bitter *consequences* of sin, few are led by them to become humble, prayerful and holy, and few are drawn by them any nearer to God either in character or affection.

The fact is, the reformation of character by mere *suffering* is impossible, not merely in this world, but anywhere in God's universe. The very nature of mind forbids it.

Moreover, let it be noticed that in securing the reformation of a sinner, here in this world, suffering is only a *single* element employed. To lead the sinner to give up his sinfulness and submit to God, requires goodness *with* severity, and that, too, in the most careful combination. It requires kindness to be mingled *with* chatisement, making "the way of the transgressor hard" on the one hand, and yet at the same time "enduring him with patience and long-suffering" on the other—just that nice and delicate adjustment of reformatory influences to his peculiar nature and disposition, which especially characterizes his earthly probation.

Also, there is needed in addition to this, and in connection with it, the infinite influences of God's Holy Spirit, exerted in just that way and to just that extent which shall induce and persuade to the utmost without, in the least degree, interfering with free agency. The man must be induced to "work out *his own* salvation" with absolute freedom, while at the same time "God works in him" by his Holy Spirit. And this entire combination of goodness and severity and the Spirit's influences must be set in operation and kept in operation with all the energy and intensity, and at the same time with all the carefulness, which the God of heaven can command, in order to save a *single* sinner; and even then the declaration is that "the righteous are *scarcely* saved," coupled also with that fearful question "where," in that case, "shall the ungodly and the sinner appear?" And now it is just this nice adjustment, this delicate combination of reformatory influences, and this infinite intensity of operation on the part of the Divine Spirit, which goes to make up this earthly probation; And if this mighty *combination* of renovating influences which God tries in this world has utterly failed of its object, why should it be assumed that mere suffering hereafter will effect reformation?

The assumption therefore, that the mere *suffering* which follows sin in another state of being, will break up sinful habit, contradicts all our observation here in this world. Here men evidently resist it all, and force their headlong and headstrong way to still deeper depths in sin, and to an ever increasing distance from God and holiness. And how feeble must be the influence of mere suffering in the future state to induce them to return to God, when they have resisted, through a whole life-time, the steady pressure of such a probation.

3. *Sinful character not changed by the exertion of divine power.*

The supposition of the divine creation of holiness by *power* is absurd and impossible. No man can make either a good or bad character for himself but *himself.* For a good character is made up of love and obedience to God, and the exercise of faith and repentance. But obedience and love and repentance and faith are not the result of *power.* A good or bad character, a hard or tender heart, cannot be created by influences exerted upon the soul from without itself. As Dr. Channing forcibly remarks—"To suppose moral goodness breathed from abroad into the guilty soul, just as health may be imparted to a sick body, is to overlook the distinction between corporeal and intellectual natures, and to degrade a free being into a machine." The only possible way in which a heart can be hardened, is by its own voluntary *resistance* to truth and motives; also the only possible way in which it can be softened, and made humble and holy, is by its own voluntary *yielding* to truth and motives; so that no one can make either a good or bad character for himself but *himself*; and therefore, a good character cannot result from the exertion of power by another, though exerted to the extent of omnipotence. Even God cannot love for us, nor choose for us, nor exercise faith for us, nor do our work of repentance. This is *our* work and we alone can do it.

And to the doing of this personal work, God can only lead us and induce us by moral considerations. *Motives* alone can move the soul to right action, and to a change of character. But all motives to this end, possible or conceivable, are expended upon us here in this world. Heaven, Hell and Calvary are set before us, involving infinite appeals to every side of our nature which can be reached by motive, and God's Infinite Spirit goes with and energizes all to the full extent that he wisely and properly can; so that to induce a man to form a holy character is the persistent effort of God during his earthly probation. He is ever exerting in his behalf all the *power* that he wisely can. He leaves nothing unattempted; with infinite patience, and infinite love, and unspeakable yearnings he waits upon him, and works over him by his Word, Providence and Spirit to turn him from his evil way; declaring his unwillingness that he should perish, and exclaiming in the anguish of his heart, at his desperation in wickedness, "How shall I give thee up; my heart is turned within me, my repentings are kindled together." (Hos. 11 : 8.)

And no exertions of the Almighty elsewhere can surpass his mighty workings for human salvation here on earth; and if these have failed, the case is hopeless. *The man would not be saved;*

and as he sinks down to death, the language of God over him will be—"What could have been done *more* for thy salvation that I have not done." *

Reformation, therefore, by the mere exertion of *power* is impossible either in this world or the next.

4. *Sinful character not changed by some new application of atonement.*

Christ can be no *better* Saviour in the future world than here; for he is "the same yesterday, to-day, and *forever.*" (Heb. 12:8.)

He can never die *again;* for says the apostle in Romans 6:9, "Christ being raised from the dead, dieth *no more;* death hath no more dominion over him."

Neither can his atoning sacrifice have any greater *efficacy* there than here; for here it "cleanses forom *all* sin;" and he is "able to save them to the *uttermost* that come unto God by him." (1 John 1:7; Heb. 7:25.)

Is it said that in the future world the sinner will be less disposed to reject him? But why? He clearly understands now that Christ died in his behalf—as clearly as language can express it; and the fact can never be stated any more clearly.

The invitations of the gospel are as full, free, and hearty here as they ever can be elsewhere.

All of God's providential dealings are aimed at inducing men to accept them, and we know of no new and improved dealings which could be devised, and of nothing that could increase the efficacy of those already employed.

Also, the *blessings* promised on condition of accepting him cannot be multiplied in number, nor increased in value and attractiveness; nor can the *warnings* against rejecting him be any more fearful than they are.

Notice, furthermore, that the very *object of his mission* was to rescue men from sin. He says of himsulf (Luke 19:10): "The Son of man is come to seek and to save *that which was lost.*" He came on *purpose* for this. He came on purpose to reform men. He suffered and died for this. Now is it supposable that he

*Should it be asked why God expends so much effort for the salvation of those who he foreknows will resist it all, and be finally lost, one answer is—That he may vindicate his character for sincerity and honesty before the assembled universe at last. In the view we are taking, his dealings with every man are to pass into history, and the illustration of his character and perfections in his treatment of men in the way of judgment and mercy here in this world, is to be the grand influence which is to bind the universe in obedience to him forever; and it is essential, therefore, that in passing the sentence of final condemnation upon ungodly men, his effort for their salvation should *appear* to have been thorough and complete, even so that nothing was left undone to secure it.

would omit any instrumentality which might be made effective for this? Why should he? If his mission was to reform and save, why should he prosecute it with half-heartedness, and leave out instrumentalities which might be successfully employed? Why omit anything ? The supposition that he did would be inexplicable. It would convict him of unfaithfulness to his mission—to the trust reposed in him—to the work God sent him to do.

Therefore we are bound to believe, on common sense principles, that when he came on purpose to save sinners, *he did the best that could be done.* We should expect this from an ordinary man of ordinary honesty and faithfulness; how much more from the infinite Saviour! But if the *best* is done on earth, then nothing remains that he can employ any more successfully hereafter.

5. *Sinful character not changed by a more favorable probation.*

The position of men in this world is often regarded as being encumbered with frightful obstacles to right living and acting—obstacles, too, which they themselves had no hand in forming,and for which they are in no way responsible. For example:

Overlooking the fact that the occasion of sin is found in the necessary nature of free agency, men have undertaken to account for the certainty and universality of human sinfulness by tracing it to the external conditions of human probation; for instance, to the temptation of malignant beings, or the connection of the soul with a material body, or to the conditions of infancy, or to the parental relation; thus throwing the responsibility for the sinfulness of men off from them, and on to these particular arrangements of which God is represented as being the responsible author. Manifestly, those who entertain such views cannot see how it is possible that men have in this word and this life a fair probation.*

But, as a matter of fact, the entire conditions of human probation are in the interest of holiness. It was shown in the chapter on Man, Part I, that God has taxed the very energies of his omnipotence to fill this world with all inducements to right living and acting, even till the entire resources of Nature, Providence

*Some, however, like Stuart, undertake to meet this difficulty by assuming that God has introduced the Atonement as a scheme of "*compensation*" to make up for these previously inflicted evils; and so, *on the whole*, men do have, in this world and this life, a fair probation. But in this view, God is under *obligation* to furnish the Atonement; because otherwise men would *not* have a fair probation; and how then is the atonement a "*free gift*," as the Apostle terms it in Rom. 5:15—a "*dorea en chariti*," and which God was under no sort of obligation to *men* to bestow. This robs the atonement of its most distinguishing characteristic as being a purely *gracious* dispensation.

and Grace were exhausted in this direction; so that men do have in this world the *best probation they can have.*

To this chapter the reader is referred for proof that men can have no more favorable probation elsewhere than they have in this world.

6. *Sinful character is not changed by the use of stronger motives.*

The threefold instrumentality which God is using with the most effective power for human salvation is the appeal to *fear* and *affection*, accompanied by the influences of the *Holy Spirit.* Nothing in the future world can exceed this in effectiveness, for it is the *most* effective which the universe can furnish.

1. Take the appeal to *affection.* Is there any better *kind* of effort or instrumentality than this ? anything more powerful or efficient—better adapted to lead a man to give up sin and choose holiness? If so, what? We know of none. The Restorationist knows of none. And this is the exact appeal which God is now making in the whole grand scheme of redemption; and he is seeking in this way to give expression to his own infinite *affection* for this sinful world, in order to win its love in return.

Notice what he says in John 3:16: "God so *loved* the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Also, 1 John 4:10: "Herein is *love*, not that we loved God, but that *he loved us*, and sent his Son to be the propitiation for our sins."

Notice again that the Saviour himself is declared to have come on this errand of mercy to the sinful from *affection*—"Christ also hath *loved* us, and hath *given himself* for us." (Eph. 5:2.) And the apostle, in Ephesians 3:19, speaks of "the *love* of Christ which *passeth knowledge.*"

Notice again that the Infinite Spirit of God is ever working with tenderness and love in human souls ; and thus the Father, the Son, the Holy Spirit, are pouring out one mighty stream of *affection* on this guilty world in order to melt it in contrition and love.

Now, the point is that there is no other *kind* of influence or instrumentality for drawing moral beings to God superior to this. Even the whole universe cannot furnish an influence *equal* to it. It is absolutely the *mightiest* power in existence to move a moral being to right action. Does the Restorationist deny this? Then let him mention one *more* powerful. He cannot. And therefore the conclusion is inevitable, and he should so receive it, that the Divine resources in respect to the *kind* of influence that will draw men in loving obedience to God are utterly exhausted. When God has shown his own loving heart to men in the gift of his Son, and Jesus has shown his own infinite affection by dying for them,

and the Holy Spirit has done his tender, loving work upon their hearts in his gracious strivings, no other influence can transcend this as a moving power upon men for their reformation and salvation.

Now, secondly, how about the *degree* of this affection? It has been shown that there is no better *kind* of influence than this; but possibly it is lacking in *degree.* There may have been here in this world a half-heartedness about it, and some improvement in *this* respect may be possible hereafter; so that if this affection should only be modified in *degree*, the reformation of the sinner in the future world would certainly follow it. How is this? Here notice that in providing this scheme of redemption for fallen man the affection of the Almighty has had its *mightiest* possible exercise and expression. He gave his *own Son* to sufferings and death, even the agony of the crucifixion. Yea, more, his "well-beloved Son"—the very dearest object of affection which he *had* to give. Yea, more, his *only* Son—no *other* one to give. And therefore no greater proof or expression of affection is possibie—nothing beyond it. It was the expression of *infinite* affection, in the very nature of the case impossible to be increased in intensity. The point is that God has loved this sinful world with the whole strength of his infinite nature, even all he *could* love it. He has exhausted himself—his own infinite self—in his love for men, and there is no possible depth or strength of affection beyond it.

How, in the next place, about the *manifestation* of this affection? Perhaps there has been something lacking at this point, so that the *expressiveness of manifestation* can be hereafter in some way increased, and so wicked men be led by it to give up sin in the future world. How is this?

Here notice the pains God was at in the work of preparation to make this manifestation the most influential possible. All the prophecies of the Old Testament for hundreds of years were made to point forward to Christ as the great central figure of the future. Almost the entire Mosaic ritual was designed to prefigure him, and to explain to men the nature and object of his mission. The New Testament is almost entirely taken up with the unfolding of his character and the record of his ministry. What is there lacking at this point?

Could his mission to the world be any more *clearly stated* than it is? Says Christ himself (Luke 19: 10): "The Son of man is come to seek and to save *that which was lost.*" And the apostle speaks of it in 1 Timothy 1 : 15, thus: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners.*" Can it be any more clearly stated?

Could his *character* be portrayed in more attractive and winning traits than it is? He is "meek and lowly in heart," the Friend of sinners, comforting the mourners, weeping with the sorrowful,

and even in his last agony praying for his murderers. The prophet Isaiah,in that wonderful fifty-third chapter, looking forward in vision, thus describes him as he would be: "A man of sorrows, and acquainted with grief; wounded for our transgressions, and bruised for our iniquities;" oppressed and afflicted, yet opening not his mouth; "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." And see, too, his infinite tenderness in Isaiah 42: 3, quoted also in Matthew 12: 20: "A bruised reed shall he not break, and smoking flax shall he not quench." Can a more lovely and attractive character be portrayed?

Could any mightier *works* attest his divine mission than those which he wrought—raising the dead, cleansing the lepers, stilling the tempest with a word, and feeding the thousands in the wilderness with a few loaves and fishes? We can think of none.

Could his *teachings* and *instructions* be improved? Was any *truth* left unsaid which would have a tendency to save men? Were any necessary directions omitted? Were any disclosures of the past, the present, or the future withheld which would have been better calculated to move men to repentance and reformation? Was there any lack of faithfulness in warning, tenderness in pleading, or earnestness in persuasion? Was there any lack of kindness and love and compassion in any or all the manifestations of his character, his teachings, or his works? But one answer can be given to these questions by any one familiar with the New Testament. No one is able to suggest the least addition or change of any kind which would increase the effectiveness of his mission. It was dictated by tender love, by infinite affection for lost sinners; and why should not that affection have had the fullest expression, and have always worked out itself to the utmost? Why should any change be possible, and at the same time advantageous? He came "to seek and to save;" came on *purpose* for this; and why should any thing have been omitted calculated to make his mission more successful? The supposition that he left any thing unattempted in so important a work would convict the great Redeemer of carelessness or incompetence, and this would be akin to blasphemy. No; the Lord Jesus, when on earth, did the best that could be done to rescue men from perdition, and has been doing it ever since: and nothing can be added to those efforts in the future world which would increase the likelihood of success.

2. Thus far we have been considering the appeal to *affection*. Take now the appeal to *fear*. Can this be increased in terribleness, or made apparently in any way more influential than it is to deter from sin? Can Divine judgments upon daring transgressors be any more swift and terrible—the sinning angels cast down to hell; the wicked world drowned by the deluge; the rain of fire and brimstone upon the cities of the plain; the earth open-

ing her mouth and closing it upon Dathan and Abiram for their impiety; the wholesale destruction of seven nations in the land of Canaan by the sword and by the hailstones from heaven for their wickedness? Can any thing go beyond this in promptness and terribleness of execution?

Can God's *personal attitude* toward sinners be portrayed with greater terribleness than it is in Psalm 11: 6—"Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup?" Or this, 2 Thessalonians 1: 7, 8: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ?" Also, that solemn warning of Jesus himself in Luke 12: 5, already quoted: "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him?"

Can any more fearful *imagery* be conceived than that which God uses to depict the final consequences of sin—the undying worm, the lake of fire, the "gnawing of their tongues for pain," the cry for but a single drop of water to cool the parched tongue, and even this denied? Is not this an aggregate of pictured horror to deter from sin that cannot be surpassed? Let the Restorationist himself endeavor to increase its terribleness by adding something to it, and he will find at once how vain the effort.

3. Now, once more, can any mightier *agency* be employed to give efficacy in the human soul to all this moral machinery than the Holy Spirit?

His office-work, as the Saviour says, is to deal with the conscience of the world upon this very matter of salvation. He says, in John 16: 8, "When he [the Spirit of truth] is come, he will convince the world of sin, and of righteousness, and of judgment;" of *sin*, as that by which they have forfeited the favor of God; of *righteousness*, as that which opens for them the great plan of salvation from it; of *judgment*, as the final and dreadful penalty for rejecting this salvation. And the Spirit, it is believed, is dealing with the conscience of the entire world upon these tremendous matters, as is evident from the peculiar phraseology of the passage, "He shall reprove [or convince] the *world* of sin."

Now the point is, can any *mightier* agency be employed in this work of conviction in the human soul, and so make these appeals to fear and affection any more efficacious in the direction of saving men? The question needs only to be asked, for he is the omnipotent Spirit of God. It is God himself, the third person in the Trinity, working directly in the souls of men for their conversion and reformation, their restoration to the forfeited favor and friendship of the Almighty; and there is no power beyond it.

Now comes up the great question we are discussing: Can any thing more be done anywhere in God's universe, or at any

future time, over and above what God has already done and is doing, to reform human character? And the answer unhesitatingly is, No; for God himself has so declared it. Planting himself, as it were, on these entire workings of his providence and grace and Spirit, he declares, in Isaiah 5 : 4, "What could have been done *more* to my vineyard that I have not done in it?" plainly teaching in this that he had done the best that could *be* done to save men, and thus as plainly asserting that the very resources of Omnipotence had been exhausted *in this world* in the work of human salvation; and if exhausted in this world, what is there left for the next?

All the probable *surroundings* after death of one who has died in impenitence, are adverse to the doctrine of Restoration.

What will be those surroundings? His earthly life having been one of prayerlessness and impenitence, he must appear in the future world an impenitent, unhumbled, unforgiven sinner, and his surroundings must correspond; for to assume that one with a sinful character will pass at once into those surroundings and associations appropriate only to a holy character, is against common-sense. Looking over these, we shall see that every thing indicates the probable *inferiority* of his future state to that of his earthly one for securing salvation. For notice—

He cannot have the *society of the holy.* To put him at once into their company with no change of character, would only be to annoy them with the constant sight and contact of sin, making Heaven for them an undesirable residence, and no improvement on the wicked associations they left on earth.

It would also be a companionship as uncongenial and loathsome to him as to them.

Moral beings must seek congenial companionship by the very law of their natures. The ungodly and the godly dislike each other, and are repelled from each other by mutual antagonism of character, and seek only those who are like themselves.

Moreover the *place* adapted to the wicked cannot be adapted to the holy; for the holy need no more either suffering or discipline for the perfecting of character; and, therefore, as the wicked must be separated from them, their warnings, instructions and entreaties, and their godly example, will no longer influence.

Notice also—He will no longer enjoy the *means of grace.* Prayers, sabbaths, sacraments, the bible, the preaching of the gospel, and the means of grace generally, belonging to the earthly probation. Shall they be introduced into the future world? But why? They were tried faithfully on earth, and were coldly and contemptuously rejected. Why should they be tried again? And suppose them to be introduced into the future world, *who would sustain them?* The righteous no longer need them; they have

entered on their heavenly surroundings. Will the wicked sustain that which they loathe?

Notice again—The soothing influence of family ties, and the power of human affection in kindling the sensibilities, softening the heart, and drawing it outward and upward, will be no longer felt. These belonged to the earthly state, and were a part of the great moral and social machinery which God set in operation in *this* world, to reach and influence the hard heart, and draw it, to himself. But this influence, having been fully and faithfully tried on earth, and having failed to renovate, no reason appears why it should be tried again.

Also, the strivings of the Holy Spirit will cease. His gracious operations were exerted to the utmost on earth. He "convinced the *world* of sin." (John 16: 8.) But only the righteous were led by him to purity and holiness. All others resisted his efforts for their salvation. Were the opportunity given, they would resist them again and bring on themselves a correspondingly aggravated condemnation; and therefore, they will be tried no more.*

Once more—The *society* of the sinner will necessarily be that of the wicked who, like himself, are meeting the proper consequences of their sin; and their influence upon him, like that of the felons in our state prisons, can only be to confirm him in impenitence.

We find no elements therefore, in the probable condition after death of the one who has died in impenitence, which are any improvement on the earthly state, or adapted in any way to break up sinful habits; while they all seem adapted rather to confirm them. His *earthly* state God arranged with prime reference to his repentance and salvation, and made it the best possible; but he would not profit by it, and clung, with the very frenzy of desperation, to his sinful indulgence. And now when probation is

*Some hold that *probation after death* is taught in 1 Pet. 3: 19, but the evidence is very inconclusive.

1. The mass of commentators explain the passage satisfactorily without any such interpretation.

2. It is impossible to see any reason why the Gospel should be preached to the antediluvious particularly. Why not to other sinners?

3. There is no evidence that if Christ *did* visit Hades with the proclamation of pardon, that any accepted it.

4. If he did go on such a mission, the reason may perhaps be found in this—That in the coming ages the idea might come to be entertained among newly created beings that the further punishment of the wicked was unnecessary; that the provisions of the atonement were infinite, and that, if the opportunity were only presented, they would accept of salvation. And, therefore the offer of salvation was made, but only resulted in its utter and impious rejection. How many convicts in our prisons would give up their prison life on the required condition of becoming humble and holy!

ended, and means of grace have ceased, and the influences of the Holy Spirit are no longer exerted, and the mass of counteracting and restraining motive ever operating upon the sinner here, is withdrawn, and wicked beings have become his only companions, what, in the very nature of the case, can be looked for *then* but an energy and persistency in the choice of evil corresponding with the absence of these counteracting influences. And where in all the future history of such a soul, can we find any good foundation for hope that it will stop sinning. Verily does the sinful habit become, to all appearance, confirmed and inveterate; so that nothing is left for the one dying in his transgression, but eternal sinfulness.

The assumption therefore, of the Restorationists that there are resources for the salvation of men in the future world beyond what God uses in this, is baseless. No reason appears why the natural consequences of sin—the natural operation of "the law of sin and death," should not work on in the experience of the sinner in the future world as energetically and disastrously as here; nor why indeed, the process should *ever* be arrested. To all appearance the habit of sinning to which he has surrendered himself will result in confirmed and hopeless impenitence, binding him in chains that never shall be broken.

Let the Restorationist, therefore, be assured that his scheme is without foundation; that the whole universe of God can furnish no mightier agencies to save him than those which God tries upon him here in this world, and that if he dares to resist these, and go into the future world without repentance for sin and faith in Jesus Christ, he chooses a position where nothing better can ever reach him, and hands over himself, from the very necessities of the case, to final and eternal impenitence.

His endless perdition appears, therefore, certain and inevitable from the fact that nothing more can be done *for* him than has *been done*.

OBJECTION: CONDITION OF THE HEATHEN.

At this point comes up the objection that the heathen, as well as the ignorant and vicious of our city populations, do not enjoy these privileges, and therefore do not have in this world a fair probation, and are not proper subjects for punishment hereafter; and therefore that a future probation is necessary for them, in order to vindicate the benevolence of God. Answer:

1. They are truly *sinful*. They do not act up to the light and knowledge they have. For example:

They know God; for said Paul in his preaching to such (Acts 14 : 17): "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Also, they have a *conscience;* for the apostle says, in Romans 2 : 15, respecting such: "Which show the work of the law written in their hearts, their *conscience* also bearing witness."

And against this light and reason they sin. "They did not like to retain God in their knowledge." (Rom. 1 : 28.) And "when they knew God, they glorified him not as God, neither were *thankful;*" (Rom. i. 21.) Thus bringing the charge of wilful and wicked ingratitude against the whole heathen world.

2. They are *inexcusable* in their sinfulness; for says the apostle (Rom. 1:20): "For the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be *without excuse.*" (Revised Version.)

Moreover, every man knows that he should "love his neighbor as himself," and, whenever he takes a selfish advantage of him, knows that he is not doing as he would be done by; and no depth of moral degradation can ever obliterate from his mind the conviction of his meanness and wickedness.

3. The heathen fully recognize their own guilt, and are seeking by sacrifice, prayers, fasting, pilgrimages and penance to propitiate an offended Deity. And if with these external professions, there is any—the least *real* penitence for sin, or *real* gratitude for mercies, or the indulgence of any true, honest and upright feeling; in short if there be so much of sincerity and honesty of heart that if Christ were made known to such a one, he would be accepted by him, there is good and sufficient reason for believing that such a one will be saved. For notice this declaration—"Behold I stand at the door and knock; *if any* man hear my voice and *open the door*, I will come in to him," (Rev. 3 : 20.) Notice it does not say how *wide*—it may be but a *crack* as it were, but *if* the door be opened—perhaps but just a little somewhat—that is, if a *single* true and right feeling be indulged toward God, then, with that state of mind and heart, the Spirit will "come in to him," and give him an earnest of the heavenly inheritance.

For, "in *every* nation he that feareth God and worketh righteousness is accepted with him;" (Acts 10:35.) And true penitence and true gratitude, and any true and right feeling is "working righteousness;" and it would seem that such a one would gladly accept of Christ as soon as he is made known to him in the future world. And any one who *would* accept of Christ, were he but revealed to him, will undoubtedly be saved.

But if he only makes a *pretense* of sorrow for sin—at the bottom a sham and an attempt to impose on the god he worships —or if he expresses gratitude, and still has no thankfulness at heart, no reason appears why he does not merit a condemnation proportioned to his ingratitude and hypocrisy. Therefore,

4. The heathen *do* have a fair probation. Every one of them

in *many* things sees clearly what is right; and whenever he sees it, is eternally bound by it in the face of all opposing influence. When he has *seen* the right, there is and there can be no excuse for not following it. *Not* to follow it is sin—high-handed and inexcusable sin—and deserving of punishment.

And it is for this he is to be punished; and his punishment is not to go one iota beyond his real and inexcusable guilt. True it is that, to a certain extent, he is ignorant; and the fact will be fully taken into account, and will go far toward mitigating the severity of his punishment; for said the Saviour, "He that knew *not*, and did commit things worthy of stripes, shall be beaten with *few* stripes." (Luke 12: 48.)

"But," says the objector, "he has not the light of the gospel." True, and this fact also will make his sin and punishment correspondingly light.

"But why, then," he asks, "does he *not* have the gospel? Why, if it be so priceless a blessing, has it not been given to the world long ere this? Why have eighteen centuries rolled away since Christ died upon the cross, and yet the mass of mankind never heard of him? God could have strewn the world with Bibles, in every language, if he so pleased. Why has he not done it? Why is by far the greater part of the world to-day cursed with heathenish blindness and ignorance?"

We are too ignorant and short-sighted ourselves to answer these questions fully; but some things are to be considered:

1. The one urging this assumes that if only this were done the heathen would be saved. But this assumption is groundless. How few comparatively accept the gospel, and are saved by it, even in Christian lands! Only *one* in *five* pretends to be godly even in this land—the most highly favored with the gospel and its institutions.

2. To those in Christian lands who neglect or reject it, as the masses do, it becomes only an additional burden of condemnation; as the apostle called it, "a savor of death unto death." (2 Cor. 2: 16.)

3. Should the gospel, therefore, be given the world in any other way than the one God has chosen—namely, through the efforts and self-denials and sacrifices of his Church—the result might only be disastrous, very likely resulting only in a cold and contemptuous rejection of it, and a correspondingly deeper guilt and ruin.

4. The use the heathen make of the light and knowledge they have shows the use they might make of greater privileges. If they abuse the light they have, they might abuse greater. "He that is unjust in the least is unjust also in much." (Luke 16 : 10.) And how fast, and how far, and in what way, wicked men, any-

where in the world, can be successfully approached with gospel privileges so as to secure the *certainty* of their salvation is a problem God only can solve; and we are obliged to leave the solution of it with him, only being careful to do our own personal duty in the premises, and preach his gospel with all our might and as widely as we have opportunity.

5. We have every reason for believing that God is blessing all efforts made to give the gospel to the world to the full extent that he wisely and properly can, and stimulating his Church to the utmost to spread the true knowledge of himself among men, in exact accordance with his own declaration that he is "not willing that *any* should perish;" and that should he deviate in the least from the plan he has chosen, he would endanger the welfare of his entire administration.

PRACTICAL EFFECTS OF THE SYSTEM OF RESTORATIONISM.

Thus far the effort has been to show that the position of the Restorationist was untenable. A word further as to the practical bearings of the system.

1. It tempts every sinner to continue in rebellion against God. For, with his utter reluctance to give up his own will and way, and submit to God, if he can be made to feel that he can in any way whatever—by any amount of suffering, or through any experience in the future world—only come out right *in the end*, he will dare the experiment of continuing in rebellion. For no matter how severe or how long protracted his punishment may be, it will, according to the scheme of the Restorationist, all finally become an infinitissimal—a mere nothing in comparison with the succeding eternity of blessedness; and the sinner will certainly dare it before he will give up sinning, and submit himself to God. In his contemplation of the future, he will pass over all the intermediate suffering, and fix his thought solely on the final blessedness; and the threatenings of the Bible against sinners will have *no* weight with him whatever.

Canon FARRAR evidently sees this; and, therefore, after comforting the sinner with the hope of final restoration, is careful to portray his limited punishment in the darkest colors possible. But his effort will be a practical failure, for the reason above stated—that if he consoles him with the prospect of eternal blessedness *at last* he relieves him from all anxiety for the future.

CHANNING also, in his sermon on "The evil of sin," makes a similar effort, and which, so far as tending to secure the conversion of men is concerned, is practically as useless.

2. In another view the entire scheme is irrational. The only effect of continued sin is increasing hardness. Such is the testimony of all observation here in this world. And now the assump-

tion is that this continued sin and rebellion against God, and which has been intensifying for years or ages, as the case may be, is, all at once, to lose its hardening tendency, and under the continued pressure of divine judgments, to run into a softening process. Pharaoh did not soften under Divine judgments; and the Devil, after having endured the bottomless pit for a thousand years, the moment he was released, went out to fight against God as resolutely as ever. (See Rev. 20th ch.) And ages of rebellion in the case of every sinner would undoubtedly be followed by the same result.

PREACHING THE GOSPEL IN HELL.

Perhaps, however, the restorationist assumes that a grand system of reformatory influences will, at some future time, be introduced into Hell—some moral machinery to overcome the hardness and obduracy and rebellion of souls in perdition. It is interesting to contemplate the possible details of such an effort. Manifestly it could only be done through some plan of religious exertion.—something in the line of Christian endeavor—something that should bring the influence of the Gospel to bear upon them. For if they are ever saved, it must be through repentance and faith in Christ. Therefore the offer of pardon through him must be made to them; and they must be induced to accept it. Therefore, it would seem that the Gospel must be preached to them. Then, in addition to the preaching, there would apparently be needed the appropriate accompaniments of preaching—prayers and praises, and sacraments and sabbaths, and the means of grace generally. In short, the supposition is that, in such a case, all Heaven would be moved by one grand impulse to leave the world of glory and go down into Hell; that angels and archangels and redeemed saints and the great Savior himself, would make up one mighty assemblage all moving onward simultaneously on this great errand of salvation.

No doubt all holy beings would gladly do this if it could be done; or if being done, it would be of the least avail. But what would be likely to be their reception in the world of Perdition? The parties to be reached would be the devil and his angels and the wicked from this world. How would they feel as they saw the pure and holy Heaven coming directly down to them, and heard the high song of salvation "Worthy is the Lamb," sounding through the infernal regions? They had been cursing and blaspheming God, and wallowing in their own filthiness for hundreds or thousands of years or ages, as the case might be; and now they confront the majesty, the purity, the holiness of the very one against whom they have sinned, and whom they have all the while been blaspheming on account of their plagues, as they did

at the outset in Rev. 16: 9, 11, 21. How would the devils and wicked men manage such an encounter, while their proud, unhumbled, God-defying impulses were raging and burning within them?

Is it said that the fires of perdition that have been kindled upon them, have, all the while, in the lapse of ages, been purifying, softening and elevating them, and burning up the impurities of their characters? Fire may purify metals, but does *remorse* purify? Do the burning memories of past meanness and wickedness and ingratitude and hatred of God that characterized their earthly probation, have any tendency to improve character?

When the devils saw Christ coming *on earth*, they had no idea that he could come to them for any thing but judgment, and were undoubtedly right. "Art thou come" they said "to torment us *before the time?*" There was no question in their minds as to the result of the meeting when the time came, but why *hasten* it was the only question. Why torment us *before the time?* They would feel the same at any future time should they see him coming to the world of perdition. Knowing the utter antagonism of character, between themselves and him, and feeling the kindlings of hate against him for their already protracted torment, would they, could they have any other thought than that he had come to deal with them still in judgment? Why should they? What had they done in the meantime to change in any way their relations to him, or of his to them?

As to the sinners from this world, if they shrank from "the wrath of the Lamb" at the judgment, why not now? What had *they* done in the meantime to make that wrath burn against them with any less of indignation and terror? They started on their experience of punishment with cursing and blasphemy of God for his righteous judgments; and the angel sung it through all Heaven "Even so Lord God Almighty, true and *righteous* are thy judgments." (Rev. 16: 7.) If at the outset they blasphemed the God of Heaven for the infliction of judgments upon them that were right and deserved, then why, with no change of character, should the blasphemy be suspended? What should change that blasphemy into cheerful acquiescence in the Divine dealings, so that God could now look upon them with complacency? If they "repented not" at the outset of God's dealings with them, and met him only with hatred and cursing, is it likely that the continuance of the same dealings would be followed by just the opposite result? Does the continuation of suffering tend in any way to reconcile the soul to its infliction, or diminish hatred towards the author of it? And, therefore, if at the Judgment they called on the rocks and the mountains to fall on them and hide them from his face, so would they flee in terror from him at any future time, and after the long experience of his indignation, cry

with ten-fold earnestness to be "hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. 6: 16.)

3. In this view, it is melancholy to contemplate the position of men eminent for learning and influence, who have yet publicly advocated this doctrine of Restorationism should their scheme turn out at length a failure. It has been shown conclusively that the doctrine of Endless Punishment is not an *absurdity*, as these men claim, and can in no way be shown to be such; and, therefore, that it *may* be true.

Now there are some things in debate respecting which it is immaterial on which side the truth may lie. Space may be filled with an etherial substance or it may not. There may be two kinds of electricity or only one, and whatever the truth may finally be, makes no material difference. But in the case under consideration, what an awful difference in the final result, should Restorationism prove a failure. Suppose the strictly evangelical view *should* finally turn out to be the true one, then will it appear that these men had only been lending their brilliant talents and commanding influence to help on the perdition of ungodly men, and that they struck hands with the Devil in luring them to everlasting burnings.

6. *The endless confinement of the sinner inevitable because* NOTHING ELSE *can be done with him.*

(1.) There would be nothing gained by his *release.* The result of such an experiment is detailed at length in Rev. 20th chapter, where the devil, as has been mentioned, after having endured the torments of perdition a thousand years, the moment he was released, went right about the work of stirring up the nations against God with the same energy, persistency and malignity as before; showing that this long period of confinement and suffering had done nothing to improve his character or diminish in any degree his hatred of the Almighty.

And such we conclude would be the result of every such experiment. The longer the rebellion of the heart is indulged, the more inveterate does it become; and the sufferings of perdition, however great and however long continued, being as they will be the direct infliction of the Almighty, will only intensify the hatred of the sinner against him; and were he at any time released from confinement, would break out against him with correspondingly greater malignity and intensity.

(2.) *The offer of salvation* in Hell would be rejected. Suppose the offer of salvation were made to sinners in Hell as it was on earth. This could only be done on condition of humiliation, penitence and brokenness of heart for sin; for certainly no less exact-

ing conditions of salvation could be required of those in perdition than were required on earth. Now what reason is there for supposing that the offer would be accepted?

The very idea of penitential sorrow for sin, and the acknowledgment of God's justice in their perdition, and that they were truly hell-deserving sinners, would be met by them with the intensest loathing at any time in their future history. MILTON is true to the natural workings of a sinful heart when he puts it into the mouth of the fallen seraph, "Better to reign in hell than serve in heaven." The idea to a sinner in perdition of *serving* God, bowing down to him in humiliation, renouncing pride and self and self-seeking, and feeling himself nothing in his sight, and cheerfully and lovingly acknowledging him as his rightful Sovereign, has in it, to a sinful mind, as a heart-experience, the most hateful and revolting elements conceivable and he would rather endure the torments of perdition than purchase exemption from them at such a price. The very central thought, principle and determination of the sinful mind, and one that will continue to dominate it in spite of any and all experience of suffering, is the one which our Saviour puts into the mouths of the wicked "citizens" in the parable—"We will not have this man *to reign over us.*" (Luke 19: 14.)

(3.) *The annihilation of the wicked impossible.*

If the wicked cannot be reformed in the future world, can they not be annihilated. This, too, is impossible; for in that case, according to the view we are taking, the very next race of moral beings created after their annihilation, having now no tangible and convincing evidence of God's hatred of sin, or of its terrible nature, or of the danger of committing it—in short no appeal to *fear*—would certainly do as their predecessors had done, and rebel. Why should they not? If the circumstances become the same, why should not the result be the same? Then *they*, too, must be annihilated; and so the next, and also the next, and so there be nothing left but for the universe to revolve in an endless cycle of sin and annihilation; and such a universe would be an absurdity.

(4.) *Endless freedom while sinning impossible.*

If the wicked can neither be reformed nor annihilated, can they not be allowed to range the universe at will and work out their wickedness unchecked, anywhere and everywhere forever? This would make a *universal hell.* Only let the wicked go unpunished, and all other moral beings, as we have seen, would follow their example, and rebel against the authority of God; and universal rebellion, as was shown in another connection, would make

a universal hell, to which the hell of the Bible would be comparatively an insignificant matter.

(5.) *The endless confinement of the sinner the only alternative.*

There is, therefore, no other alternative but the confinement of incorrigible sinners forever in the great prison house of the universe. Because sin must be arrested, as has been said, at all hazards, and every conceivable sacrifice necessary; and any thing that will but accomplish this must, in the very nature of the case, be not only indispensable, but benevolent.

Endless punishment is, therefore, only a benevolent arrangement, reducing, as it does, to the minimum the necessary sufferings of a universe which sin has invaded; and the endless confinement of the sinner becomes certain and inevitable in this two-fold aspect, that nothing *more* can be done *for* him, and nothing *else* can be done *with* him.

RECAPITULATION.

This whole matter of Endless Punishment has its ultimate foundation in principles of moral government, which are universally known and acknowledged.

For example—In all human relations the obligation of the government to threaten and execute penalty, *is measured by the welfare and happiness of those who come rightly under its protection.* The peace and order of the family are secured solely by paternal authority enforced; and the most unhappy and the least prosperous families are those the most poorly governed. So in the state. No one thing is so essential to its prosperity as a stable administration of the government. Even if there be any failure in the thoroughness and perfection of its working, every interest suffers. And the suffering and the mischief are, as a general thing, exactly proportioned to the extent of its efficiency, even as the prosperity is proportioned to the thoroughness and completeness of its sway.

Furthermore, the worst thing conceivable in the governments of this world is the *powerlessness of law*, and the leaders of a riot are shot and bayoneted in the public streets without mercy, and men feel that law and order, even at this price, are cheaply purchased. And no matter what may be the sacrifice necessary to secure the supremacy of law, the conviction of all good men is that *it pays.* Any sacrifice of property or life even, be it only necessary to save the government from contempt, and secure the proper influence of law and authority, is made at once, even from the merest dictates of benevolence.

Also any degree of *punishment* which human law can inflict,

be it only necessary to sustain the influence of law and authority, is regarded, the world over, as benevolent; so that *the stability of government*, becomes the end to which all other interests are made subordinate and subservient.

The bearing of this great principle, so universally recognized, upon the matter of future punishment, is clearly evident. Could it be demonstrated that the supremacy of God's law in his universe through endless ages, could be secured *only* by the endless punishment of the transgressors of it, then the perfect benevolence of even this tremendous evil, would be also perfectly demonstrated. For the punishment and the suffering of the violators of God's great law to *any* extent, even that of *endless*, is not by any means the worst thing. Endless *contempt* of law in an endless universe, in the utter disorder and awful terror, and mighty suffering that would follow it, would be inconceivably more dreadful. And even as jails, penitentiaries and prisons are benevolent in the limited and inferior interests of human governments, and because *indispensable* to keep down the tendencies to human license and lawlessness, are felt to be necessary safe-guards of the public welfare, so, on the loftier field of God's administration, where this same tendency exists—where the inclination to throw off the restraints of law, growing out of the conscious freedom and independence of the moral agent, is ever the terrible emergency to be met and counteracted, and which, we have every reason to believe, will exist forever, even the great prison-house of Hell, considered as the place of punishment for the incorrigibly wicked, may be, even upon the grounds of *human reason*, a necessary and indispensable, and therefore *benevolent* arrangement. For be it remembered, that the endless suffering of all the sinners in God's dominions who will finally *be* punished, would only be to the misery of unrestrained rebellion, as a drop to the ocean in comparison.

Sec. 6. *The Grand Dilemma—Hell, or no Moral System.*

A moral system is composed of free moral agents, and can be composed of no others—beings free to act right or wrong, and be justly subject to praise or blame, and be burdened, therefore, with the "perilous responsibility of character."

Now if a moral system is to exist, then moral beings *must be created*, whatever use they make of their free agency. This is so plain that nothing can be more so.

Another thing—If such a system exists, certain *results* will surely flow from it. This too, is inevitable. Some of these results will be natural and necessary and, therefore unavoidable; others merely certain but not necessary. We group both together now, and call them the inevitable exactions or *exigencies* of a moral sys-

tem—things which, if such a system is to exist, will surely come to pass—which, therefore, the system, as it were, *exacts* on the simple condition of existence.

1. One of these inevitable exigencies is, that the first moral beings created, in the view we are taking, *will sin.* We say inevitable, not because such beings cannot help sinning, but only because, as a matter of fact, they *certainly will.* They *can* sin because they are free; they will *be inclined* to sin because they naturally like to exercise their freedom, and have their own way; and they will *certainly* sin because all the motives and influences proper to be used with them, will not prevent it. If, therefore, a moral system is to exist, it is absolutely certain that the first moral beings comprising it *will sin.*

Also, if this world is to be created and peopled, it is certain that it will be also a world of sinners.

Why they will sin, and why God does not prevent their sin have been considered elsewhere. We are concerned now with the mere fact that moral beings, if a system of such be brought into existence, *will certainly sin.*

2. Another inevitable exigency of the system is, that the first beings will sin in such peculiar circumstances of aggravation, that their sin will be remediless, and their case hopeless. Their sin will be so inexcusable and dreadful as to throw them, in the very nature of their mental and moral constitution beyond the possibility of restoration to God's forfeited favor. God cannot consistently "*take hold*" of them as of the sinful of this world, (Heb. 2: 10 Rev. Ver.) and they cannot be reclaimed to a holy and heavenly life.

The same moral condition is spoken of in the Bible as belonging to some sinners in this world. They too become so hardened in transgression, and so insensible to the motives to right living and acting, that nothing can move them to repentance and reformation. We should infer this from personal observation merely, although not able exactly to demonstrate it. So far as we can *see*, men become hopelessly hardened; that is, so hardened that all means and efforts for their recovery become apparently of no avail.

But the Scriptures go beyond this, and affirm positively that in the case of certain sinners, "it is *impossible* to renew them to repentance." (Heb. 6: 4, 6.) that they are "past feeling." (Eph. 4: 19.) The doctrine of these passages is that such is the deplorable effect of sin—such its desolating influence on the soul of the sinning one, that he is thrown by it, like the fallen angels, in the very nature of his mental and moral constitution, beyond the possibility of repentance and reformation, by any and all instrumentality proper to be used with him to reform

him, so that the final hardness and impenitence of such becomes another inevitable exigency of a moral system.

3. They cannot be *annihilated;* for that would remand the universe to the same condition as before, with no moral beings in existence but the Almighty; and then another race of moral beings, if created, would also sin as their predecessors had done, and for the same reason, and also because nothing better could be done for them, either in respect to nature or circumstances, than was done for the fallen angels.

To *start* a moral system, therefore, and at the same time annihilate the sinful is impossible. But we are assuming that a moral system is, in some way, to exist. Therefore,

4. The first sinful beings must be made an *example* of as the only way to have a moral system at all. Their sinful conduct and the consequent punishment must be held up as a warning before other and future races, as the only possible way to deter them from a similar rebellion; and therefore, the proper penalty of God's great Law must be executed upon them, and they must be "punished with everlasting destruction from the presence of the Lord, and the glory of his power."

5. There must, therefore, be a *place*—a prison-house, where that penalty may be executed. Also there can be no better —no more common sense arrangement, than that all the wickedness of the universe should be gathered into it as into a great receptacle for all its moral filthiness and abomination. This is the "place" which our Savior says was "prepared for the Devil and his angels," and where, as the apostle declares "they are reserved in everlasting chains;" and to which also the wicked of this world shall be banished at the final judgment, when the King shall say to those on the left-hand, "depart ye cursed into everlasting fire, prepared for the Devil and his angels." (Matt. 25: 41.)

Hell, therefore, becomes another of the inevitable and terrible exigencies of a moral system—a place which *must* exist if a moral system is to exist; and the dreadful dilemma of the caption remains—*Hell or no moral system.*

Sec. 7. *Benevolence of the Moral System.*

Why, then, *have* a moral system at all? If it be distinctly forseen that such a system will be endlessly burdened with suffering, why not dispense with it altogether? Answer: Holiness and consequent happiness are as valuable in the way of good, as sin and consequent misery are bad in the way of evil; and the one as important to be secured as the other to be prevented.

But, furthermore, the conditions of the future universe will be, to all appearance, these: On the one hand there will be endless suffering from the incursions of sin, yet not increasing in number

or magnitude; on the other, endless holiness and happiness, increasing endlessly. And now, would it be benevolent in the Almighty to sacrifice the holiness and happiness of an endless universe, endlessly enlarging, to the wickedness of the comparatively few who choose rebellion, and who alone are responsible for their sufferings? This would be contrary to the commonest dictates of common sense. Common sense decides, in all human affairs, that a man should ever do that which is, *on the whole, for the best.* Why should not God?

This the present theory represents him as doing—doing ever the next best thing, and working ever in the direction of holiness and salvation. To secure the obedience and salvation of the fallen angels was impossible. They *all* rebelled, notwithstanding the best that could be done for them.

In the case of mankind a *part* only can be led to repentance; and God saves every one whom he wisely can up to the very last unit. I say he saves all whom he *wisely* can. This is certain. *Perhaps* he saves all whom he *safely* can. Perhaps if he saved even *one* more than he does, he would just so far tempt the moral universe to presume on his leniency, and dare rebellion. There may be a limit beyond which it is not *safe* to show mercy to the rebellious. There may be an exact point beyond which the exertion of those peculiar influences of the Holy Spirit necessary to secure repentance would begin to sap the foundations of moral government, and endanger the welfare and happiness of the whole moral universe; and beyond that point even infinite benevolence *must not pass.*

The unfallen angels have *all* been kept true to God and duty, creating thus the strong probability, even the almost certainty, that a point will eventually be reached when *all* newly created beings can be confirmed in obedience to God without the personal experience of transgression, thus making the moral universe to be advancing ever in the direction of holiness and happiness, and *in the only way possible.*

In this view, a period will eventually be reached when all the sin and misery of the universe will become an infinitisimal as compared with its holiness and happiness; so that with all this grievous drawback of endless sin and misery, the present moral system will appear to be just infinitely better than none at all, and God's character be vindicated before all worlds as being that of infinite and perfect benevolence.

Sec. 8. *Objections.*

The objections to the Doctrine of Endless Punishment thus far noticed, have reference to misapprehensions of the position we, as a race, occupy in the general system of the universe—to

misapprehensions of the nature of sin, and of the Divine prevention of it, to erroneous views of the design of temptation, of the connection of the soul with a physical body, of the conditions of infancy, and of the parental relation. Also we have noticed, the doctrine so generally prevalent, that the evil consequences of sin will be removed, in the future world, by some process of *Restoration.*

Thus it appears that almost the entire work thus far has been aimed at removing objections to the doctrine in question, though not always taking this specific form. A few of the more common objections remain yet to be considered specifically, and a few which have already been adverted to, will be noticed again briefly.

1. The common stereotyped objection accepted by multitudes as a finality to all reasoning, is—"Would you punish your child eternally? and is not God more kind to his children than any earthly parent?"

The fallacy of this objection is that it contemplates only God's *parental* relation, and excludes the equally obvious one of Moral Governor. The objection carried out would amount to this —If an earthly parent were also a judge, and his own son were brought before him convicted of wilful and deliberate murder, he should sacrifice the welfare of the whole community to parental fondness, and refuse, *because he is his child*, to execute upon him the penalty of the law. *All* are God's children, and the moral universe a single family; and the real, practical question is—Whether he shall sacrifice the welfare of the whole family to the inexcusable wickedness of the comparatively few who rebel against him.

Of course no man would punish his own child eternally, for there is no necessity for it. No such tremendous necessities environ the management of a single little family for a few days on earth, as appertain to the vast empire of Jehovah, extending over all worlds, and whose foundations of law and penalty must be laid deep enough and strong enough to stand the pressure of endless ages, and bear up an endless universe. It is these infinite and eternal *necessities* which determine the duration of punishment in the moral government of God.*

* Some object to this argument from the necessities of Moral Government as being superficial, and prefer to find the ultimate necessity for endless punishment in the demands of God's infinite nature. They hold that, apart from all considerations of moral government over the universe, God's infinite holiness and self-respect necessitates endless punishment for transgression; so that were there but one created being in the universe and he a rebel, God would still be under a moral necessity of either annihilating him, or inflicting upon him limitless penalty. Undoubtedly there is a great truth here; but less obvious and convincing, it is believed to the common mind, than is the argument from the necessities of a Moral Universe.

The real point of this objection however is, that the *endless* suffering of any of God's intelligent creatures, is irreconcilable with his benevolence. But the existence of limited suffering militates as *truly*—we will not say as strongly—against the benevolence of God as unlimited. And if suffering be indispensable in the management of the universe for a single day, then may it be also indispensable for another day, or for any number of days; and he who presses the objection to its last result, must assume *all* suffering to be irreconcilable with the Divine benevolence; and as suffering exists, therefore God is malevolent; and then where are we?

But in respect to this matter of *endlessness*, it should ever be borne in mind that the universe to be protected is an *endless* universe; that law is endless, and government endless, and that the *sanctions* of Law must be as eternal as the Law itself; and, therefore, that the *endlessness* of punishment is a characteristic of it absolutely inseparable from the eternal stability of the Divine Administration.

2. One has been heard to say—"If my friends are to be lost, I should desire to be with them;" This assumes that companions in the world of retribution may be a comfort to each other, which is impossible. Friends who have been the most intimate on earth, will only be incited there to mutual reproaches for having confirmed each other in their common impenitence.

Dives had no wish that his "five brethren" should "come into the same place of torment" with himself, very likely for one thing, because he feared their reproaches for his own wicked worldly example. Between those who are lost, no affections of earth can be perpetuated. The parent will shrink from the sight of his lost children, from the bitter remembrance that they were led to destruction through his influence; and the lost children will shrink from the sight of their godless parents who made no efforts for their salvation.

We love the members of our own family here on earth, on the ground of natural affection, irrespective of character, and oftentimes in spite of a very wicked character, as in the case of a mother's affection for a profligate son; and we admire and love natural amiability and benevolent impulses even when witnessed in wicked men. But when all earthly relations and conditions have ceased, and that wicked character, which showed itself in a prayerless life and a godless example, shall appear in its real deformity and hatefulness, as it will in the future world, unrelieved by any graceful exhibitions of constitutional amiability, then, if holy ourselves, we must be repelled by it even as God is. A Christian can no more love a wicked character in Heaven than God can. There can be no friendship therefore, in the future world except among the holy; and the wish expressed to be with

friends who are lost, and are enemies of God, is unnatural and monstrous. God's friendship is worth infinitely more than that of all our earthly friends, or the universe besides.

3. "But how can I be happy even in Heaven, knowing that my *friends* are suffering?" Answer: In the same way that God will be, who regards our friends far more than we do. He is blessed and ever will be, in the certain knowledge that the best has been done by him that could be to prevent both the sin and the suffering of every individual; and this will be an eternal and sufficient foundation of satisfaction to God and all beings who sympathize with him. Good men are happy in this life notwithstanding the jails, penitentiaries and dungeons which are confining the wicked; far happier than they would be with the knowledge that this class of persons were running at large, to work out their wickedness unchecked; and so it will be an eternal ground of satisfaction in heaven to know that the wicked, whatever may have been their relations to us, are put beyond the possibility of doing further mischief to the interests of God's kingdom.

All this class of objections however are unfair, for the reason that they are ever regarding sin and its appropriate punishment solely from the *emotional* side of our natures—appealing to our susceptibilities, and our natural repugnance to suffering, and giving no fair play to the suggestions of reason and judgment. It is as if a man should condemn a surgical operation that saves life on account of the *pain* it occasions. Or visiting the cell of the deliberate murderer, should bemoan his separation from his family, and shudder at his gloomy surroundings—the bolts and bars and massive walls of his dungeon, and condemn the government that sent him there; all unmindful the while of the stupendous guilt of the murderer, his reckless sacrifice of human life, and his invasion of the well-being of society, and especially unmindful of the absolute *necessity* for his confinement, lest he assail still more recklessly the general welfare.

4. "The sins of so short a period as *human life*, cannot merit an *eternity* of punishment," A recent writer very concisely and satisfactorily answers this objection thus—"Human law never measures penalty by the *time* occupied in crime. One second suffices for a young man of twenty to pull the trigger which ensures a murder; and the law imprisons him for life. Is that just? Certainly, replies a common-sense community. The *time* occupied in the crime is no element in the guilt whatever, any more than the color or material of the criminal's clothes, or the price paid for the pistol. The malignity of his purpose, the horrible result of his act, and the influence of such deeds to deprave public morals, and to destroy law, order, safety and happiness, are the elements which are taken into the account in affixing the penalty. This is plain enough in human legislation; why do men stumble

at the application of the same principle in the Divine government? How unjust, exclaims the universalist, to exclude a man forever from the glory and joy of Heaven, for the sins of a short life on earth? There is the same fallacy as in the other case. Time occupied in commission is not the measure of sin, but the disposition of the heart, as seen in the character and tendency of the selfish principle which de ies God, subverts his law, and tramples upon universal interests. The sinner who will not be reclaimed by God's patience, and Christ's dying love, during the gracious probation allowed in this world, will justly be pronounced a condemned rebel worthy of eternal separation from the good, and of confinement in the prison of the universe." To this we add, that whenever the sin of a moral being is to the Omniscient mind certain and inveterate, notwithstanding all possible influences for its prevention, a brief probation becomes correspondingly merciful. For suppose such wicked men as we see about us, were allowed to persevere in their abuse of God's mercy and loving kindness, and in resistance to his Spirit, for ten thousand years, instead of the ordinary probation of human life, how immeasurably more dreadful would then be the succeeding eternity. Doubtless in the case of every one who is finally lost, a longer probation than God gave him, would only have resulted in an increase of guilt, remorse and punishment, and it was an act of mercy to him that his probation was not lengthened.

5. "A finite being cannot commit an infinite sin, and therefore, cannot deserve unlimited punishment." This objection measures the guilt and ill-desert of sin solely by the nature of the sinner. But why is it not as correctly measured by the law that is broken, the God that is sinned against, and the eternal interests assailed by it? This is God's standard of measurement, as he says, "that sin *by the commandment* might become exceeding sinful." (Rom. 7 : 13.)

In this case, the low and inadequate *standard* adopted, is what makes unlimited punishment appear inconsistent. Only get the standard of measurement correct, and sin rises, at once, to a limitless magnitude, even as the law broken is that of the Infinite One; and unlimited punishment becomes its only appropriate penalty.

6. "All punishment is for the reformation of the offender, and cannot therefore be endless."

This view is radically inferior and defective, for this would make all punishment unjust except for the single sin of impenitence. Moreover this is never the primary design of punishment, even in human government; for the penalty for crime is threatened beforehand, with no knowledge of the character of the offender, or what peculiar treatment may be best calculated to reclaim him; so that his reformation is merely an incidental and secondary

matter; valuable of course, wherever it can be secured. But the primary design of punishment everywhere, is to uphold the majesty of law, and secure the stability of government for the protection of society. In the government of God, it is designed to express his measureless estimate of his law, his universe and himself; and to so hold up the wickedness of transgression before all moral beings, as to deter from its commission, and thus secure the permanence of his moral administration, and the safety of his intelligent creation; and in comparison with this, the reformation of the offender, however desirable in itself, is of vastly inferior consequence.

Moreover, the reformation of the offender by mere punishment, is impossible. Very few of our criminals are ever permanently benefitted by their prison life; and they only leave the temporary confinement of jails and penitentiaries, to enact over again the same crimes; and the oftener they are incarcerated, the harder they become, till the common phrase in our police reports—"an old jail bird," is only a synonym for confirmed and hopeless wickedness.

Punishment *merely*, has neither power nor tendency even to effect reformation; and there is not an intimation in the Bible, that the final punishment of the wicked has any such design or tendency. Indeed, the entire representation of the Bible is exactly the opposite of this, namely, that their hatred and opposition to God is only intensified by punishment; "they *curse* God and look upward and *blaspheme* him because of their plagues."

No, it takes all the combined influences of the *best possible probation*—all that mixture of love and chastisement, goodness and severity, and that entire array of peculiar and providential dealings which *this world* furnishes, and which God has wrought into human experience, to accomplish the work of reformation even in a single instance; and these having been faithfully tried on earth, their introduction into the future world would be useless.

7. "A *progressive* system, like ours, will cure itself." The advocates of *progression* assume the existence of sin to be due to the infancy of the moral system, and the unavoidable ignorance and inexperience of the beings who compose it. Consequently, what is called *sin* is rather error, infirmity, misfortune, and is, to a degree, excusable, and only what might be expected in the circumstances. And furthermore, they assume that, with the progress of the system, and the development of experience and intelligence, all moral disorder will, at length, be arrested, and the universe become holy and happy.

First—Anything called sin which is yet properly due to the *unavoidable* ignorance of right and wrong, is not sin, and has in it no element of sinfulness; for this unavoidable ignorance is a

good and sufficient excuse for the resulting conduct; and that for which a good excuse can be rendered, cannot be sin.

Secondly—A progressive system may yet contain *forever* both sin and suffering. The system developed in these pages is a progressive one, and meets all the evidence of progression existing. It commences with the creation of matter, then reaches the creation of a single race of beings, and then goes on expanding and enlarging endlessly. No conceivable system can be more completely a progressive one. And yet, be it noticed, the *possibility* of this progression is made to rest on the very fact that sin shall, in many cases, receive its appropriate and endless punishment.

A progressive system, therefore, does not necessarily result in the entire eradication from itself of sin and suffering; and, although the present system is clearly a progressive one, it may still, upon the ground of human reason, contain within itself the *endless* punishment of sin.

8. The system of Naturalism assumes finite penalty without proof. It boldly asserts that all sin *must* have its appropriate punishment—that all infraction of God's laws, whether physical or moral, must be followed by corresponding penalty.

Now could the advocates of this system only demonstrate at this point, that the appropriate penalty for violation of God's great moral law, is merely *finite and temporary*, like the penalty of physical law, the ground would be comparatively clear and satisfactory; but it omits to do this, and leaves a terrible *perhaps* that it is not. The system, too, as a whole, is burdened with the most serious inconsistencies. Thus it asserts that the Divine plan embraces only *justice;* that no *mercy* has ever entered into it; whereas mercy is written on the heavens, and every man who prays for pardon either to God or idols, assumes it.

It says that no atonement—no system of expiation, is possible, when the world's great hunger is for expiation; and every nation on earth is assuming its possibility, and seeking in its own way, by sacrifices or fasting, by penance or pilgrimage, or self-infliction in some form, to reach it.

It sees nothing in this world but rigid law and penalty, when God makes his sun to rise on the *evil* as well as on the good, and sends his gentle rain alike upon the just and the *unjust.*

And then, as if elated with its own moral hardihood, and proud of its superiority to the poor, trembling sinner who fears "the wrath to come," it confidently says—"*I am willing to be punished all I deserve to be.*" Aye, but it is very careful to assume, at that point, that the appropriate punishment of sin is only limited and temporary, when, as we have seen *it may not be;* and in which case a man might not be as ready to insist on strict justice, and reject the possibility of mercy, and scout the Atone-

ment, and push away from him the kind offer of deliverance from both sin and punishment through the Saviour, by whom God can be just, and *yet* justify him that believeth in Jesus.

All such superficial thinkers upon the great problems of Divine Government and Eternal Justice and Mercy, should propose, each one to himself, questions like this—"Am I *sure* that this amount of suffering and penalty which I have assumed is to follow my sin, will adequately measure the *wickedness* of that sin? Will it correspond with the infinite majesty of the Law I have violated; with the dignity and greatness and glory of the Lawgiver against whom I have sinned; and am I sure that such a finite penalty, as am I contemplating, would protect sufficiently the interests and welfare of a universe extending to all worlds and through all ages?"

Now such questions honestly put, will speedily show a man that, very likely, it will not be safe for him to insist upon strict justice, for that may result in his eternal banishment from God. *He cannot prove that it will not;* and there are weighty considerations for his fearing that it will. And it were well for him, therefore, to consider whether there may not be some way of *deliverance* from the appropriate consequences of sin—of his own sin; and whether he is *sure* that the Gospel plan of salvation for the sinful, may not have emanated from God, and Jesus Christ, after all, be "the only name under heaven given among men whereby we must be saved."

He should consider, also, how fully the Gospel scheme carries with itself its own demonstrable evidence of its Divine origin. Take, for instance, the comprehensive statement of it in Is. 53: 6—"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all;" in which the proposition is to lay the sins of all the men who have ever lived, or who may yet live, upon a *single individual.* Whence did such a scheme originate? It must have had either a human or a divine origin. But what finite mind could have devised such a plan? What finite being could have been found to sustain such a burden? What finite being would have *authority* to propose such a scheme with any hope of its acknowledgement? No one can seriously contemplate the above statement without seeing that its magnitude and mysteriousness, its utter incomprehensibility even, in many of its vital aspects, lift it at once above the plane of human thought, and render the assumption of its human origin a manifest absurdity; and if its *human* origin be manifestly impossible, then is he bound to accept it as Divine.

9. It seems proper in this connection to consider briefly the doctrine of the *Annihilation* of the wicked. All the passages in the Bible adduced in proof of this doctrine, can be better ex-

plained on other principles—either as designed to show, by strong figurative expressions, the utter extinction of all the *power* of the wicked in their opposition to God, and in their attempt to crush his chosen people Israel; or, to depict, by the most fearful terms possible, the terrors of God's wrath in the future world. For example—

"The enemies of the Lord shall be as the fat of rams; they shall consume; into smoke shall they consume away." (Ps. 37: 20.) This Psalm was written for the encouragement of God's Israel when exposed to the rage and malice of their enemies, and contains not a single necessary reference to a future state; and this particular declaration implies that the enemies of God, and those opposed to him, and working against him, and especially those assailing his chosen people, should have their power utterly annihilated, and be of no more account than the smoke of a burnt sacrifice.

"They shall be as though they had not been." (Obad. 16.) This is taken from the vision of the prophet respecting Edom; and is the threatening of destruction against the Edomites and their land for their unkindness to Israel, and has no necessary or probable reference to the future world.

"Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." (2 Thes. 1:7.) And what is endless punishment but the "everlasting destruction" of all happiness and hope and all well-being, as well as eternal banishment from God. The passage can be made to mean with certainty, no more than this.

That immortality is a peculiar gift to the righteous alone, on the ground of repentance and faith, and does not belong to mind by virtue of its nature, is neither asserted nor implied in a single passage in the Word of God.

"But what is the propriety of calling the doom of the sinner the '*second death*,' if it be not the extinction of being?" Answer—

In the expressions death, destruction, chains, fire and brimstone, and the undying worm, inspiration is using the most fearful terms men know of, to express the terribleness of Hell; even as the pearly gates and golden streets are used to depict the glory of Heaven; and as *natural death* is the termination of life on earth, and ends all its joys and expectations and hopes and plans, and ever stands before men the darkest and most dreary and dreadful of all earthly experiences, so, on account of the darkness, dreariness and dreadfulness of the sinner's doom, and the utter extinction of all happiness and hope to him, it is appropriately termed the "second *death*" without necessarily implying at all the extinction of existence.

"But," it is urged, "the meaning of the scripture is that the

consequences or *results* of the sinner's punishment are eternal, and not the punishment itself. Annihilation is an endless *result* of punishment." Answer: There is indeed a manifest distinction between punishment, and the *results* of punishment; and the annihilationist finds no difficulty in making it clear to the simplest apprehension. The scriptures also, would doubtless find no difficulty in making the same distinction did they attempt it. But they do not, and speak only of the *punishment* as eternal.

There are no stronger arguments for this belief than these which have been noticed, and the doctrine of annihilation rests on no defensible foundation.

On the other hand, if the occasion of sin be endless in a universe eternally expanding, as it certainly may be, and manifested perdition be indispensable to deter newly-created mind forever from daring the experiment of transgression, then the annihilation of the wicked is impossible; for either their warning example must be perpetuated, or else the universe must revolve in an endless cycle of creation, sin and annihilation, and no substantial results of holiness and happiness be secured. This, at least, is possible, even upon the ground of human reason; while the scripture testimony to the endlessness of punishment is conclusive and unanswerable.

10. "To create beings *knowing* that they will be lost cannot be benevolent." Answer—

1. If it were foreseen that, in a system of moral beings *all* would sin and be eternally lost, the adoption of such a system would not be a benevolent act.

2. Were it foreseen that but a small fraction would sin and be lost, so that, on the whole, the good resulting from the system *would infinitely exceed the evil*, the adoption of such a system would be benevolent. Because holiness and consequent happiness are as valuable in the way of good, as sin and consequent misery are bad in the way of evil; and the one as important to be secured as the other to be prevented. So men reason. In all human experience and relations, we offset the good against the evil; and if, in any plan, the former greatly preponderates, we adopt the plan as a whole on the common-sense principle that it pays. Such is the peculiarity of the present system, that while it involves the endless suffering of a *limited* number of moral beings, it yet secures the endless happiness of an *unlimited* number; so that in the long range of eternity, the evils of the system as compared with the good resulting from it will become infinitessimal, and therefore, its adopfion the dictate of benevolence.

Still the question returns—How is the Endless Perdition of even a *single* individual consistent with the benevolence of God? Answer: Only on the ground of his having done all for the salvation of that individual that could possibly be done; so that the

resources of Omnipotence have been exhausted in his behalf, and the infliction of threatened penalty has become an unavoidable necessity. This is the only satisfactory answer; and any system not fairly reaching this point, is to be regarded as worthless for the vindication of the Divine Benevolence in the endless punishment of the wicked.

11. It is objected to our hypothesis that it involves the sacrifice of one class of moral beings for the benefit of another.

This is carricature. We never speak thus when the disobedient scholar in school is punished, or when the murderer expiates his crime upon the gallows. True it is, however, that all just punishment for wrong doing inflicted by human law, does, as a matter of fact, tend to deter others from a similar course; that the majesty of the law is sustained, future obedience rendered more probable, or even certain, and the general welfare, whether of the school or the community, is thereby secured. Also, that in the government of God, inflicted penalty may secure the eternal obedience and welfare of the universe. But the idea that the violaters of law in human governments, when incurring just punishment, are *sacrificed* to the general good in any obnoxious sense, is never thought of. The fact is—and this would be the proper mode of stating it—that the transgressors having, in each case, wickedly assailed rightful authority, they rightly incur the penalty; that having arrayed themselves against law and government, either they or the government must suffer for it; one or the other must succumb; even in the grand necessities of God's perfect government, when the sinner assails this, either he or the government must be utterly ruined, unless God interpose, as he has in this world, with some infinite and mysterious plan of pardon.

The truth is, not that one class of beings is sacrificed for the benefit of another, but that the wicked are sacrificed only to save the great moral government of God over his universe from contempt and ruin.

12. It is objected that the infliction of endless penalty renders the character of the Almighty unlovely and repulsive, and therefore, the doctrine cannot be true.

It is seldom that this point is more forcibly treated than by Rev. R. S. Storrs, D. D., upon the expression of the scripture—"Our God is a consuming fire;" as quoted in the *Advance* of May 29, 1873, of which the following is an abstract:

"To some this sentence appears so objectionable that they absolutely deny it. Our God, they say, is all gentleness and wisdom, grace and beauty. He reveals himself to us in the beautiful and benign aspects of nature, in the quiet and beautiful progress of society, and in the silent and beneficent forces working through its great frame. Our God reveals himself to us in Jesus

of Nazareth, who is his best representative on earth, full of grace and truth, comforting the mourning, taking up little children in his arms and blessing them, and ever teaching in parables full of beauty and the grace of nature. This is our God, and if your God is a "consuming fire," we will have none of him. Tear out this obnoxious text from the Scripture! It controverts reason, makes faith absurd, makes glad obedience to him a matter impossible.

Well, this is one way of treating the matter. And if there is any thing in this other representation of God which is inconsistent with these beneficent revelations of him, we will reverently lay this aside as containing a truth as yet unintelligible to us, and for the full understanding of which we must wait till the higher life of the future makes it plain to our souls. But is it irreconcilable? Is it not true that because God is wisdom and gentleness and love and peace, that therefore, he is, to those essentially opposed to him in spirit, "a consuming fire," and that he must be so by the very constitution of his being? How numerous are illustrations of this principle?

Take the enlightened conscience, and if you wrong its promptings, how remorse turns upon the soul like a scorpion stinging itself! Take love, the mightiest power of the universe, and which is the inspiration of every thing that is best in the human conduct; take love in its purest from, the love of the mother for her child. There is nothing but sweetness, pathos, beauty in that. Suppose her purely, tenderly nurtured boy comes in contact with a vicious companion who tries to teach him obscenity, blasphemy, theft and falsehood. One day the mother's heart is grieved by hearing some word of profanity from his lips; she remonstrates with the vicious lad. But if he continues in his endeavors to contaminate her child, is that mother's heart patient and cool under the injury? or does her love flame into wrath, and a moral indignation, as tremendous as the love has been—a love turning to a wrath, which, if it should utter itself in appropriate manifestation, would blaze with lightnings on the path of that demoralizing scoundrel? Love has a side of wrath, and is a consuming flame by its very nature when turned against that which resists it and is alien to it. Every force in the universe, and everything great and conserving in the nature and soul of man becomes such a fire when threatened by that which is opposed to it The greatest men have been those who have shown this the most Cromwell, Luther, Pascal, St. John, St. Paul, and more terribly and mightily than all, Christ himself. With what withering denunciations he condemned whatever was false and ugly in character! What a curse was that pronounced upon the offending cities of Bethsaida and Chorazin, and the worldly and conceited Pharisees! Was

the heart of Christ less full of tenderness and truth because it was a flame of fire when he confronted the unbelief and pride and worldly ambition of those who would resist and destroy his good works? And so it is that God over all, who is represented to us in Christ,and in nature and the highest soul of man, is a consuming fire. Blot that out? You may tear it out from your Bible, but you cannot tear it out from the universe."

13. The dreadful *imagery* which the Bible employs in depicting future punishment is often objected to. Answer:

Nothing can be more absurd than to assume that the Bible language respecting Heaven and Hell should be taken literally. Because in using this imagery, the Bible takes the only possible method of conveying to our minds correct impressions of things unseen. Things unseen must be described, if at all, through the medium of familiar objects. Heaven, therefore, is represented with pearly gates, streets of gold, and walls of precious stones, meaning only to portray it as a place of superlative glory and blessedness; of which however, such imagery could give but a feeble representation.

So, on the other hand, when the place of final punishment is described as "a lake of fire and brimstone," and other and similar dreadful imagery, literal fire is not meant, but only a place of superlative misery and wretchedness; of which however this human language and imagery could give no adequate representation.

The two distinct elements which it would seem must enter the most largely into the experience of souls in perdition, will be *remorse* and *despair*. All earthly imagery of suffering is as nothing compared with the terrors and torments of these two elements when working with their full power in a lost soul.

CONCLUSION.

In conclusion it appears that the necessity for Endless Punishment rests upon several independent grounds.

1. On the necessities of the Divine Nature itself.

Should the Almighty threaten *no* penalty, he would show, as we have seen, that he cared not whether his subjects were sinful or holy; or whether they loved or hated him; or whether they loved or hated each other; thus, in effect, contradicting his own law, "Thou shalt *love* the Lord thy God."

To threaten finite and temporary penalty, would show only a limited amount of self-respect, that he had only a limited and temporary regard for the happiness of the endless universe, and only a limited regard for holiness itself, and was not the *utter* antagonist of sin; thus proclaiming an infinite falsehood in each

and all of these particulars; and, therefore, unlimited penalty is indispensable.

2. This necessity appears in the necessities of a perfect Moral Government.

(1.) A perfect moral government adequately rewards obedience as that which honors God, ennobles the creature, and pours one stream of unmingled blessing throughout the universe forevermore; and, therefore, the sanction of *Reward* must be just that which he has promised—his own eternal companionship and affection—a reward which nothing else can transcend in value, and whose glory and blessedness even the Almighty himself cannot increase. But

(2.) Such a government must also exactly measure the enormity and ill-desert of sin by the *Penalty* which it threatens against it, as that which dishonors God, degrades and debases the sinner, and left to itself, would spread unmingled and eternal wretchedness throughout the whole moral creation; and no threatening of mere private and temporary penalty can correspond with its vileness; and, therefore, also, unlimited penalty becomes indispensable.

(3.) The necessity for Endless Penalty is found also in the necessities of the Endless Universe which sin has invaded.

In such a universe rebellion must be arrested, or the universe itself suffer the far greater calamity of its unrestrained prevalence.

For in the view we are taking, all newly created beings, *if they dare*, will rebel against God. They love their own way instead of God's way, and will take it, and trample on the Divine Authority, if they dare, even as did the angels. And, therefore, the appeal to fear is indispensable to keep them from apostasy. But newly created beings will be forever coming into existence, and, therefore, the appeal to fear, in the punishment of the ungodly must be without end.

(4.) This necessity is found also in the harmony of the Divine Administration; where every part must correspond with every other part, and where every thing, unless it be penalty, is infinite, unbounded and eternal; and, therefore, must Penalty correspond and be itself eternal.

(5.) This necessity appears also from the infinite provisions of the Atonement, which would be unnecessary for salvation if the sinner could by any amount of suffering, or in any way whatever balance his account with the violated law of God.

(6.) Another ground for this necessity is found in the fact that all has been done for the salvation of the sinner in this world that can be done any where else, so that probation elsewhere would be useless. Nothing more can be done *for* him. And finally

(7.) That nothing else can be done *with* him but confine him in the great prison-house of the universe forever more.

Endless punishment, therefore, becomes the inevitable lot of all who dare go into eternity unforgiven. Not because God desires their perdition, for he is "not willing that any should perish." Not because he does not rather infinitely desire their salvation, for he has made an infinite sacrifice to render it possible, and now, as he says, "will have *all* men to be saved." Not because he has left any thing unattempted in the work of human recovery, or could do, properly and consistently, in this direction, any thing more than he has done, for his declaration is clear and explicit: "What could have been done *more* to my vineyard that I have not done in it?"

The only reason why any one is lost is, *he will not be saved.* He will not give up his sin. He loves it and clings to it. He puts the follies and vanities of the world in the place of the immortal crown. He resolutely pushes away the realities of death, judgment, and eternity from his view, even though he knows he will soon meet them. Especially he loves his own way, and is determined to have it, even though he dares by it the wrath of God.

CHAPTER III.

The Governmental Theory of the Atonement.

The Atonement, in the view we are taking, is the great central fact of the universe—"All things were created *for Him*;" (Col. 1:16), so that all the arrangements of the universe, past, present, and future, have prime reference to the work of Redemption. In this view, as has been already stated, all the *past* dealings of God with the universe have been only in the way of preparation for its introduction, and all the *future* ages will only be for its progressive and eternal unfolding.

The experience with the fallen angels, created, as they are assumed to have been, with the best possible nature because coming directly from the hand of God, and placed, as they must have been, in the best possible surroundings for the development of a holy character, demonstrated that under a system of mere law, it was not possible to confirm moral beings in obedience to God; and, therefore, that any *other* race of moral beings, created at that stage of the universe, would also sin in any possible circumstances in which they could be created and placed.

Consequently, the only question was—How can the next race of beings be saved *after* they have sinned? How can their circumstances be so modified that *as sinners* they can be successfully reached by a scheme of recovering grace?

The answer to this question God has given in the entire conditions of men in this world. All the peculiar circumstances and surroundings of the human race are believed to have been arranged from the first with prime reference to the fact that it would be a sinful race, and were especially intended to *so* reach and affect it as to render an atoning sacrifice efficacious, and salvation possible for the entire race. How could this be done? How could a sinner be delivered from the penalty of his transgression under the perfect government of God? How could his sin be overlooked and forgiven? How could he be treated in any other way than in accordance with the demands of exact justice?

These stupendous questions, none but the Infinite God himself could answer; and he has answered them by the introduction into this world of the great plan of salvation by Jesus Christ which we are now to consider in this three-fold aspect—its relations to God, to Man, and to the Future Universe of Being.

The philosophical aspects of the atonement—*How* innocence can atone for guilt; how obedience can make up for disobedience; how the undeserved sufferings of an innocent being can balance

the deserved sufferings of the sinful, and other similar matters, have been fully discussed by other and abler writers; and moreover have no additional light imparted to them by the peculiar views of the author; and all consideration of them, therefore, will be omitted, and only the simplest and most obvious points be presented, and those in the briefest manner.

Sec. 1. *The Atonement in its relations to God.*

The design of the Atonement it its relations to *God* is to "magnify the law and make it honorable;" thus enabling the Almighty to "be just, and yet justify" the believing sinner; that is, to pardon his sin without impairing the perfection of his own administration.

For example—should God treat one of his moral creatures *worse* than he deserves, the songs of Heaven would stop, and the Heavens themselves be hung in sackcloth. The intelligence would go abroad that God was, after all, an imperfect being. He had sinned against the great law of Benevolence, and could no longer be trusted.

But suppose him to treat him *better* than he deserves, with no compensation like the Atonement. The result would be equally disastrous; for it would be a sin against Justice. In either case, his administration—the great transcript of himself and his character would be seen to be imperfect, and therefore himself an imperfect being, and, as such, unworthy of the confidence of his intelligent creation.

Now the atonement stands so related to God's moral government as to sustain it in its integrity, and the Almighty himself in the perfection of his character, and still allow him, with safety, to pour out his infinite love upon the sinful and the lost. He can now "justify him that believeth in Jesus," sanctify him through the influences of his Divine Spirit, and take him into his favor forevermore. If the Atonement be regarded as having this for its *main* design—sustaining the Law and Government of God, while mercy is thus shown to the sinful; and this design be represented as paramount to all others, this is called the *Governmental Theory of the Atonement.*

Sec. 2. *The Atonement in its relations to Man.*

The design of the Atonement in its relations to Man is,

First—To provide for man, as a sinful being, the *possibility* of forgiveness. He can make no compensation for his own sin, nor by any "works of righteousness which he may do," reinstate himself in the forfeited favor and friendship of the Almighty; seeing that perfect obedience is his duty from the first, and, therefore, he can never render any *more* than that, and, therefore, can

never make up for his past sin. If the account of sin is, therefore, ever to be settled, some one else must settle it for him. Having nothing with which to pay his debt, some one else must pay it, if it is ever cancelled. And now all disabilities whatever incurred by the sinner, Christ proposed to remove on the one condition of faith exercised in him—to forgive him freely, to remember his sins no more against him, and even reinstate him in the divine favor as completely as if he had never sinned. "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3 : 24.)

Second—To melt his heart in contrition for his sin as having been committed against a God of infinite kindness, compassion and love, manifested in the provisions of grace made for his salvation; and thus lead him to be willing to accept of these provisions through Christ Jesus, and become a forgiven sinner.

Third—To relieve him from the heavy burden of conscious guilt. As a redeemed and forgiven sinner God says to him, "Your sins and iniquities will I remember *no more.*" And thus the burden is lifted from his soul, and he has "peace with God through our Lord Jesus Christ."*

*The mass of thoughtful men in Christian lands who are yet not Christians, are thinking thus—*must* I believe the Gospel? Can I not in some way dispense with it? Can I not believe Christ to have been, after all, a mere man; and can there not be some scheme which shall leave out the attribute of his divinity and yet meet the entire problem of his life, sufferings and death, and which shall also lift the burden of guilt from human souls? Cannot the problem of human salvation from the deserved consequences of sin be solved without the assumption of a Savior who is "*God manifest in the flesh?*"

But the question to be asked such a one in return is—Why should you wish to? The gospel of the New Testament proclaimed an *almighty* Savior from sin. Why should you wish an inferior one? Why wish to rob him of that almightiness? The question should rather be—*May* I believe in the gospel of the Infinite Son of God? *May* I believe that God has stooped in tenderness and pity to the lost, folded them in the arms of his love, and provided for them an infinite redemption through the sacrifice of his divine and beloved Son?

And, indeed, with every one who had once really seen his own sinfulness, the question never is *must* I believe this Gospel plan of Salvation, but *may I? May* I believe that a way has been opened by which, as a sinner against God, I may be forgiven?

The author of "Robert Elsmere" has evidently bestowed little or no reflection on her own personal relations to God as a sinner. The tremendous question has never been seriously pondered by her—What shall I do with my past sin? It has never come home to her—I have not loved God with *all* my heart, as I was commanded to, and what shall I do about it? I can neither undo it, nor cancel it, and what shall be done with it? If, rejecting the Bible plan of mercy and forgiveness, she assumes that the rightful penalty of sin *must* be met, and that there is no escaping it, she is doubtless also very careful to assume the penalty to be limited and temporary, *when it may not be.* Should she ever confront intelligently the fact of her own personal sinfulness, in the sight of God,

Fourth.—To *sanctify* him. As he cannot wash the stains of guilt from his own soul, nor undo the work of sin in his own heart, so some one else must do it for him. And this the Saviour does—"Unto him that loved us and washed us from our sins in his own blood." (Rev. 1 : 5.)

Fifth.—To set before him a perfect *example* of holy living and acting. Christ was made in all things like us, (Heb. 2 : 17,) and inherited all the weaknesses and infirmities that we inherit, and encountered all the obstacles to right living and acting that we encounter. And yet by self-denial, by resistance to temptation, and by earnest devotion to God and his service, he kept himself true to God and duty, and thus showed us the grand capabilities of our human nature—what we may do, what we should do, and what we ought to expect to accomplish in the way of right living and acting; as the apostle says, "Leaving us an *example* that we should follow his steps *who did no sin.*" (1 Pet. 2 : 21.)

Sixth.—Another object in the Savior's Mission to the world, was to introduce into it the agency of the Holy Spirit to encourage, to stimulate, and to assist us in every honest effort to glorify God.

Seventh.—To be with us in the dying hour, and then to "present us faultless before the presence of his glory with exceeding joy." (Jude 24.)

SEC. 3. *The Atonement in its relations to the Future Universe of being.*

In the plan of the Universe developed in these pages, the grand characteristic of the Atonement is that it opens the only door of salvation, not only to this world, but to the future universe of moral beings, so that without it not a moral being could ever be confirmed in obedience to God; thus making it lie at the foundation of the *entire* happiness of the universe through eternal ages. To show this more clearly is our present design.

In the previous chapters the effort has been to show that the motive of *fear* is inseparable from the successful workings of all moral governments; and especially, that it is an indispensable element in the moral government of God, so that without it, no moral beings can be deterred from sinning, and become confirmed in eternal allegiance to the Divine Government.

the great question will at once be—May I believe in Jesus as the son of God; may I believe that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3 : 16.) And when anyone approaches the question in that form, the whole Bible is seen at once to glow and blaze with the proofs of the divine mission of Jesus Christ to the world as an Almighty Savior, the Son of God, the God-man, "the Lamb slain from the foundation of the world." (Rev. 1 3: 8.)

But an apppeal to fear alone will never secure anything more than temporary obedience under any government. Not that it can ever be dispensed with, but something is needed beyond this. The Lawgiver who undertakes to enforce obedience *only* by fear, with little or no manifestation of affection and good-will toward his subjects, becomes in their apprehension a tyrant; and the hatred engendered by this conviction, will sooner or later terminate in open rebellion. And, therefore, in order that hearty obedience may be secured on the part of the governed, there must be an appeal to *affection* as well as fear. The administrator of government must convince those under his control that he has their best welfare at heart, and must give evidence of his affectionate interest in them, before he can receive affection in return. Love manifested begets love; and, furthermore, where the firmness and truthfulness of the Lawgiver *are fully believed in*, no manifestation of kindness, tenderness and love, can be *too great.* Even the greater such a manifestation is, in these circumstances, the more fully will it tend to develop affection on the part of the governed. Illustrations of this truth might be multiplied to almost any extent; for the entire workings of human society accord with it.

In all successful government, therefore, there must be an appeal to *affection* as well as fear. In fact, unless there was good and sufficient proof of the Benevolence of the Lawgiver, and that he was actuated by a desire for the best good of all, there could be no moral obligation to respect his government.

And we find, that, in the moral government of God, there is ever an appeal to this motive also. Not only is God revealing himself in a terrible aspect, but he is also manifesting traits of tenderness and love, of warm and hearty friendship for the creatures he has made; and therefore, Paul, when standing on the top of Mars Hill, and preaching to those who had derived their knowledge of God only from the light of nature, could yet give them abundant reason why they should exercise toward him feelings of gratitude and affection, "in that he did good, and gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness;" and the head and front of their offending, as he says in another place, was, that, "when they *knew* God," *knew* how well worthy he was of their esteem, "they glorified him not as God neither were *thankful* (Rom. 1: 21.)

And this twofold appeal to *fear* and *affection* comes out in the Bible with remarkable clearness.

This has been fully shown in a previous connection. Let it be briefly adverted to again.

Rom. 11: 22. "Behold therefore, the *goodness* and *severity* of God; on them which fell severity, but toward thee goodness." Again:

Rom. 9: 22. "What if God, willing to *show* his wrath and

to *make his power known*," &c., in which the statement plainly is, that God, in his treatment of the "vessels of wrath," is desiring and seeking to exhibit his "power," and to manifest his "wrath," that is, his displeasure against sin; thus bringing out to view the sterner elements of his character as the great Moral Governor, and who will certainly punish transgression. Here is the appeal to *fear*, and now follows the appeal to affection.

Rom. 9: 23. "And that he might *make known* the riches of his glory on the vessels of mercy," &c.; where the statement is, also, equally plain, that God is making use of his treatment of redeemed and sanctified men, for the *manifestation* of himself in the opposite way, and bringing to view his character as a being of paternal tenderness and compassion even for the sinful. Indeed the giving of his "only begotten and well beloved Son," for the salvation of a sinful world, is one of the strongest appeals to *affection* which ever has been made, or ever can be,—it is even *the strongest conceivable.*

Now the question is—What *end* is to be secured by so wonderful a manifestation? Must it not have been designed for some very important purpose? Certainly, if it correspond with the expenditure; for no greater expenditure could even Omnipotence incur than to give the only-begotten Son of God for human redemption and salvation. No greater exhibition of tenderness and love could have been made than this. Now can any end be conceived of sufficient magnitude to warrant such an expenditure—such a sacrifice, except that of *securing obedience to Law on the part of his entire moral creation?* If so, what is it? The question is one difficult, if not impossible to be answered; and, therefore, this great object—in the very nature of things, that which he must love above all others, in his relations to his creatures—is, in all probability, *the one* which God is thus aiming to secure.

The reasons for thus believing are as follows:

First. There is nothing in the Bible to forbid it.

Secondly. There is nothing in the nature of the case to forbid it. There is no inconsistency in connecting with so great an event as the death of God's "only and well beloved Son," results of the greatest conceivable magnitude.

Thirdly. The general language of the Bible harmonizes perfectly with such a view.

The atonement is there represented as a most stupendous work in itself, and its results as permanent and surpassingly glorious.

It is represented *in itself* as the greatest conceivable work. Christ is declared to be the "Lord of glory"—"the Creator and upholder of all things," "for whose pleasure they are and were created."

And yet there was an object to be secured of such vast mo-

ment, that "he who was in the form of God, thought it not a thing to be coveted to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and became obedient unto death."

"*Wherefore*," continues the Apostle, (thus directly connecting his work on earth with his subsequent exaltation in Heaven,) "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus (Savior) every knee should bow in Heaven and Earth and under the Earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father"—(Phil. 2:6-11)—as though his one work as Saviour of men would become the foundation of his exaltation in Heaven, and of those peculiar honors which would be paid him through the universe, and which would redound equally to the glory of God the Father. What higher impression could be conveyed of the intrinsic greatness and glory of the work of Redemption.

Fourthly. The *sacrifice on the part of God* in giving his Son for human salvation, is represented as exceedingly great. "For God so loved the world that he gave his *only begotten Son*, that whosoever believeth in him should not perish but have everlasting life." (Jno. 3:16.) And "He that spared not *his own Son* but delivered him up for us all, how shall he not with him also freely give us *all things*." (Rom. 8:32.)

"And again when he bringeth in the first begotten into the world he saith: 'And let all the angels of God worship him,' (Heb. 1:6)—as if upon the occurrence of such an event there was a call for the particular notice of all heaven. And says the Apostle furthermore, "God—hath in these last days spoken unto us by his Son, who—*when he had by himself purged our sins*, sat down on the right hand of the Majesty on high;" (Heb. 1:3); or as the Apostle expresses it in another place, "after he had offered *one* sacrifice for sins, *forever* sat down on the right hand of God," (Heb. 10:12.) as if the great work of eternity culminated in this.

And there John heard the whole universe of beings chanting his praise in his distinctive character still as the "*Lamb slain.*" "And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever.'" (Rev. 5:13.)

Fifthly. The wonderful and inconceivable exaltation of the Redeemed, favors also the supposition of the wide spread influence of the work of Redemption; for we should infer that the consideration with which they were treated, and the elevation of their position, would correspond in a great measure with the lustre which their redemption had shed upon the character and

administration of the Almighty, and with the blessings secured by it to the universe of moral beings. In describing the greatness of that exaltation the Scriptures exhaust the capacities of language. This will abundantly appear when we come to notice the Redeemed Church.

Sixthly. So immeasurably vast are the final results of Redemption, that the Redeemer "shall see of the travail of his soul *and be satisfied.*"

Seventhly. Additional plausibility may perhaps be imparted to the supposition we are considering, from the following passage of Scripture, Eph. 2:7—"That in *the ages to come* he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

This declaration is worthy of special notice.

1. It is the "exceeding riches of his grace and kindness," which are made known, that is, there is an exhibition made of God's character of tenderness and compassion, mercy and love—those traits of all others the most subduing and winning.

2. This exhibition is made by means of his "kindness towards *us* through Christ Jesus, that is, his kindness in providing for the guilty sinners of this world, the atonement by Jesus Christ.

3. This exhibition is to be made "in the ages to come," ἐν τοῖς αἰῶσι τοῖς ἐπεγκομένοις. Most commentators are agreed in making this expression refer to all future time both in this world and the next, that is, that this exhibition is to be made through *eternity.*

4. It is to be made to some kind or order of beings, and for some great and glorious object—an object of sufficient magnitude and importance to make the redeemed church a "crown of glory in the hand of the Lord and a royal diadem in the hand of God," —"the *fullness* of him that filleth *all in all.*"

A very striking passage occurs also in Col. 1: 19, 20, which may bear on the point we are urging, but which is merely quoted, leaving the reader to apply it to the present case or not, as he shall deem most proper. "For it was the good pleasure of the Father—through him to reconcile all things unto himself—whether things upon the earth, or *things in the heavens.*" (Rev. Ver.)

The assumption, therefore, is not at all unreaonsble that right here we are to find the great and grand design of the Atonement—to so present the love of God in Christ Jesus to the future races of the universe, as they shall be endlessly created, that they shall be led, under the trial of probation, to decide for God and holiness, and so, in connection with other motives which have been mentioned, become confirmed in eternal loyalty to him.

At all events we know of no influence so well calculated to

draw moral beings in love and obedience to God as the exhibition to them of his compassion for the sinful. Certainly nothing tends so thoroughly here in this world to *reclaim a sinner.* No motives drawn from Heaven, Earth or Hell, nor all combined, have such power to stir the heart of an impenitent man, and to lead him to give up his sins, as the love of God in Christ Jesus.

It is entirely a logical inference, therefore, that nothing could have such power to influence the soul of a *newly-created* being in the same direction. He has come, we will suppose, to the point of intelligent responsibility. He has come, to the knowledge of God and duty, and is now on probation, as was Adam in the garden. He is deciding, under the impulse of conscious freedom and his love of having his own way, and his consequent dislike of restraint, whether he will go off, like the fallen angels, in rebellion against God, or surrender himself to the will and control of the Almighty. Certainly nothing can meet him so powerfully at this point, and so lead him to decide for God, as the presentation of the Saviour—the son of God, enduring the agony of the garden and the cross rather than oppose the will and pleasure of his Heavenly Father, and refuse submission.

Now in the light of the foregoing considerations, though we do not certainly know what are the precise relations of the Atonement to the entire system of things, yet we surely can not err in giving those relations too great importance. The only fear is that our highest conceptions of them will fall entirely below their real grandeur.*

* A brief quotation from DR. CHALMERS is in place here, showing how even great men sometimes misapprehend plain scripture teachings. He is meeting the infidel objection that the Bible plan of Redemption involves too great an expenditure for this single world; and he undertakes to meet it by the two-fold representation that the *time* occupied by it is as nothing compared with the endless ages; and also that the transaction *itself* is only an insignificant one as compared with a multitude of other of the unfoldings of God's eternal administration.

His statement is this—"The time is coming when the whole of this wondrous history will be looked back upon by the eye of remembrance, and be regarded as one incident in the extended annals of creation; and with all the illustration, and all the glory which it has thrown on the character of the Deity, will it be seen as a single step in the evolution of his designs; and as long as the time may appear from the first act of our redemption to its final accomplishment, and close and exclusive as we may think the attention of God upon it, will it be seen that it has left him room enough for all his concerns; and that on the high scale of eternity, it is but one of those passing and ephemeral transactions which crowd the history of a never-ending administration."

Now, however lofty and eloquent the above language may be, it is still most eminently untrue to fact; for there is not a word from Genesis to Revelation, indicating the plan of Redemption to be an "ephemeral transaction," but every scripture statement points to it as the great central fact of the universe, and which shall unfold itself in ever increasing developments of greatness and grandeur throughout the "ages to come." "All things were created *for him.*" (Col. 1:16.)

Whatever place, therefore, in the moral universe, we give the plan of Redemption, should be one adapted to elevate that plan in our apprehension, to the highest degree, and to fill us with wonder and admiration.

In particular, in order to harmonize with the Scripture view of the atonement, it should be represented—

First—As the great and only sacrifice for sin—the first and final exhibition of God's mercy to the sinful, so that after this "*one* sacrifice" the Redeemer "*forever* sat down on the right hand of God." (Heb. 10:12.)

Secondly.—As so great a work that it lays the foundation of Christ's exaltation throughout the universe—" *Wherefore* God also hath highly exalted him," &c. (Phil. 2:6-11.)

Thirdly—It should hold such a place as to correspond with the peculiar and wonderful exaltation of the saints in glory.

Fourthly— The results which are made to flow from it, should be vast enough to "*satisfy*" the Redeemer for all his mighty sufferings. (Is. 53:11.)

These conditions, it is believed, are fully answered by the present hypothesis.

This supposes that the scheme of Redemption has been introduced at the dawning-time of the Moral Creation, as a full and final exhibition of the Divine Mercy, and that the history of this, handed down through the coming ages of eternity, and attested by the great company of the redeemed, will be fully sufficient to make known to the universe forever the manifold wisdom of God, and become the grand crowning motive by which all worlds, as they shall be successively peopled, will be held in obedience and love to the Almighty—and thus the Redemption of this single world by Jesus Christ, will lie at the foundation of the entire happiness of the universe through eternal ages.

In this view, what a mighty meaning there was in the dying utterance of the crucified Saviour—"It is finished;" an utterance that meant, not merely that provision had thus been made for the world's salvation, but that also a foundation had been laid for the holiness and happiness of a moral universe reaching and expanding throughout the endless ages.

CHAPTER IV.

The Moral Theory of the Atonement.

The Governmental Theory of the Atonement, as has been stated, is that the *primary* design of the Atonement is to sustain the government of God in its integrity while the penitent sinner was released from the penalty of his sin; and that the moral power of it in leading sinners to repentance was a *secondary* matter. It does not ignore at all the moral power of the Atonement; only assumes that the relations of the Atonement to the Divine government stand *first* in order—that the Governmental relation is the *primary* one—that the first thing to be done, if a world of sinners is to be saved, is to make forgiveness *possible* under the perfect government of God; and when that *possibility* of pardon is secured—when the grand edifice of moral government shall have been sustained in its integrity by the sacrifice of Christ, "magnifying the Law and making it honorable," then the moral power of that sacrifice can safely and properly come in to touch the sensibilities, awaken the conscience, and soften the hard hearts of men in penitence and love, and may even be used for influencing moral beings hereafter and forever.

On the other hand the Moral Influence Theory is, that the *primary* design of the Atonement is to so exhibit God's affection for sinners as to lead them to repentance.

It does not ignore at all its Governmental relations, only makes them of *secondary* consideration as compared with its influence in saving men.

1. This single feature of this Moral Theory—that it gives the Governmental relations of the Atonement the *secondary* place in God's Moral government, is enough of itself to condemn it.

For place the two in contrast—on the one side is the integrity of God's character and administration as the primary matter, and on the other the salvation of the sinner as the primary matter. In the Governmental view, therefore, God and his administration are to be saved, come what will. In the Moral Theory view, the sinner is to be saved, come what will; as if the salvation of a guilty and hell-deserving sinner was intrinsically of more consequence than God and his government—the creature than the Creator! If this be not enough to condemn it, reverse the matter—suppose God or the sinner is to be *sacrificed*, which shall it be? And the

question needs only to be asked, and the matter is settled: and the Moral Theory is shown to be false from the foundation.*

2. A *second* feature of this Moral Theory, as generally advocated, is this—That the *main* design of the Atonement is "to succor and save *men*."

(1.) One objection to this view is that it logically involves Universalism.

If *human* salvation be the main design of the Atonement, then, as the Atonement is the great central fact of the universe, and every thing else subordinate and subservient to it, so must every thing else be subordinate and subservient to its *main* design. And if the main design of it be *human* salvation, then every thing else must give way to that, and mankind *be* saved to a certainty, and universalism is the logical result.

(2.) Another objection is that, to make the salvation of *men* merely the main object, would appear utterly inharmonious with the magnitude of the expenditure. The atonement is an *infinite* provision—a work in which omnipotence travails in the greatness of its strength, and whose results are to "satisfy" the Redeemer for all his mighty sufferings. (Isa. 53:11.) And no results reached here in this world, where sin and not holiness, rebellion and not salvation, have been almost the universal rule for six thousand years, can possibly be made to harmonize with so mighty a work—so vast an expenditure—indeed, nothing *finite* —no achievement that is *limited* in its results—can harmonize with it. And no conceivable view but that which makes the whole endless universe of moral beings, endlessly enlarging, to be dependent on the sacrifice of Christ for final confirmation in holiness and happiness, will fully correspond with the infinite greatness and grandeur of the expenditure.

The only position that fully harmonizes with the Bible, is that the *main* design of the Atonement is not to save *men*, but the universe of moral beings so far as this can be safely accomplished—to secure the salvation of moral beings anywhere and everywhere where salvation is possible. Wherever in the wide universe, Christ can accomplish salvation so as to compensate him for his infinite sacrifice, or at whatever time—now, hereafter, or forever—he will do it. And this sweeping statement is borne out by the Scriptures. "*Now*," says the Apostle, in Ephesians 3:10, "*now*"—in these incipient stages of the moral universe—God is revealing himself in the atonement, and through the redeemed "church," to the angels of heaven. The "principalities and pow-

* This is believed to be the fundamental error in the system of Dr. Bushnel—subordinating the governmental relations of the Atonement to the moral relations, instead of reversing the matter, and giving the Governmental relations the *prime* place in the general system; and this is believed to be the reason why he was never satisfied with his own system.

ers in heavenly places" have been all comprehended in its provisions. Why and wherefore, if it be not to draw them in loving obedience to himself?

Notice again, in Ephesians 2:7, that "*in the ages to come*," —the long ages of eternity—the same manifestation will be made, and God will *continue* to "show the exceeding riches of his grace, through Christ Jesus," it does not say *to whom*, but why should we not reverently assume to *all* moral beings who shall come after them through the endless ages, and with the same grand object in view—the endless confirmation of them also in holiness and happiness? Such, at least, is the theory of the atonement sketched in these pages; and it is believed to be the only one perfectly harmonizing with all the facts and intimations of the Bible. This makes salvation its prime object everywhere and forever: in this world, to save all who can be led to repentance *for* their sin; in the "ages to come," to save all *from* sinning.

And this is entirely reasonable; for the salvation of moral beings elsewhere is just as important and valuable as their salvation here in this world.

Also, it is just as important and desirable to keep moral beings *from* sinning as to save them *after* they have sinned. And even more so; for sinless beings have done nothing to forfeit God's favor, and may be kept forever from transgression; while the sinful have wickedly rebelled against him, and set in operation a train of causes and effects, whose final influence can only be destructive and disastrous; all of which would have been prevented had they only been kept *from* sinning.

3. A *third* feature of this "Moral Theory" scheme is, that its advocates have come quite generally, in their efforts to save men, to ignore the sterner doctrines of the Bible, and rely almost entirely on the presentation of the *Divine Love* as manifested in the Atonement. For example, a minister has been known for years to preach the truth contained in the first part of the Apostle's declaration (John 3: 36.) "He that believeth on the Son hath everlasting life," with great eloquence and impressiveness; and yet ignore the truth of the remaining statement "and he that believeth not the Son shall not see life, but the wrath of God abideth on him," as completely as if it formed no part of the Divine Record.

And it is believed that the advocates of this scheme, quite generally, adopt the same method in dealing with impenitent men. They almost entirely, in preaching, leave out the terrors of perdition. In so doing they practically reject the evangelical scheme, and practically adopt that of the Universalists.

This is the calamitous aspect of the Theory in question—It assumes that the presentation of the great truth that "God is angry with the wicked every day," and that "our God is a con-

suming fire," is unnecessary; and that it is better, for the most part, to leave out the appeal to *fear* in dealing with ungodly men.

With such views this book has no sympathy, but holds that any theory or belief that proposes to *set aside* the terrors of perdition, either wholly or in part, is false from the foundation, and utterly at variance with the entire spirit and letter of the Bible; and that its practical influence in thus softening down the threatenings of the Divine Word, is to smooth the broadway of sinners to destruction, and secure only meager results in the conversion of men.

Matter of Preaching.

What is the object of preaching? Answer: To lead men to give up sinning. They love sin. They cling to it. They will not abandon it. They love their own way, and are determined to have it. How shall they be deterred from following it, is the question.

The only way in which this can be done is by giving them a correct idea of their position as the enemies of God. As such they are arrayed against God, and must be made to see it. They are breaking the great Law of God, and daring its tremendous sanctions, and should be told of it in so many words. The wrath of God is burning against them, and they should be made to fear it. His judgments are abroad in the earth against evil-doing and evil-doers, and they should be made to fear lest judgments in a more aggravated form will meet them in the future world. They should be pressed with the stupendous fact that death, judgment and eternity are coming on, and will soon overtake them, and that there is no escaping the endless consequences of sin in the future world but by timely repentance in this.

So preached the men of ancient times who penned the Bible, and wrote it under the Divine direction.

"The wicked shall be turned into hell, and all the nations that forget God." (Is. 9 : 17.)

"Upon the wicked he shall reign snares; fire and brimstone and an horrible tempest; this shall be the portion of their cup." (Ps. 11 : 6.)

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with devouring fire; who among us shall dwell with everlasting burnings." (Is. 33 : 14.)

"Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest all workers of iniquity." (Ps. 5 : 4, 5.) And modern preachers can do no better than to adopt the same decisive language in portraying the character of God.

Shall the minister attempt to *draw* men to obedience merely by the presentation of God's *love?* Then why did not the Saviour? Why did not John in the wilderness who heralded his coming? If the dispensation which he was ushering in was to be merely one of *love*, why did he not so proclaim it? Instead of this he says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up the chaff with unquenchable fire.*" (Matt. 3 : 12.) And Christ says, himself, "I am come to send *fire* on the earth." Luke 12 : 49.)

Moreover if *love* is to be the only motive, why did the Saviour himself set forth the punishment of the ungodly in such awful representations?

Why exhaust the capacities of language and imagery in picturing its dreadfulness—"the lake of fire," the "gnawing of their tongues for pain," the "gnashing of teeth," the cry for one drop of water to assuage torment, and even this denied? Shall a weak and short-sighted man undertake to improve on the preaching of the Son of God?

What is God himself now doing to lead sinful men to abandon their lives of ungodliness? Is he merely drawing them by the cords of *love;* merely proclaiming his goodness and mercy and loving-kindness; merely trying to soften their hard hearts by the presentation of his infinite love in Redemption? Then why the earthquake that buries whole cities; why the march of the pestilence; why the tornado with its utter and awful visitation? What means the Almighty by these and similar dealings with men? What side of his character is he portraying? What impressions is he trying to leave on the minds of men respecting himself? What *motives* is he appealing to? If not to the motive of *fear*, then what motive is it? And if he is stirring men to *fear* him, why should not his ministering servant do the same?

Most certainly the motive of God's final judgment upon the ungodly can never be left out of preaching without doing an irreparable injury to the cause of truth, and endangering the salvation of sinful men. If men could as well be saved without presenting the terrors of perdition; if they could be *drawn* to repentance by the presentation of Christ's tenderness and love merely, then Christ himself would have adopted that method of preaching, for his pitiful nature certainly shrunk as much from unnecessarily wounding human sensibilities as any one of ours does. But he evidently deemed the opposite method *essential*, and everywhere in his preaching makes the appeal to *fear* fully as prominent as the appeal to *affection;* and his ministering servant can do no better than to copy his example.

When, therefore, he who insists on presenting the love of God in Christ as the great motive to obedience, insists also in

leaving out of his preaching the terrors of God's warth, let him understand that he does not *know enough* respecting the necessities and exigencies of the endless universe thus to tamper in his pulpit ministrations with the Word of God, and keep back a part, and soften down its threatenings, and assume practically that he knows better than the Almighty what kind of preaching to give men. What right has he to undertake to improve on the preaching of the Saviour? A due loyalty to his solemn commission demands that he "declare to men the *whole* counsel of God." (Acts 20 : 27.)

If, therefore, he is to preach with clearness and impressiveness the great truth that "he that believeth on the Son hath everlasting life," so is he to preach with equal clearness and earnestness that "he that believeth *not* the Son shall not see life; but *the wrath of God abideth on him.*" (John 3: 36.)

As a test question, let every preacher of the word ask himself this: Would the views I entertain of the atonement and of the future of the wicked lead me to say, with Paul, "I ceased not to warn every one night and day *with tears?*" (Acts 20: 31.) Or does the earnestness of my conduct correspond with the direction of the Apostle—"Others save with fear *pulling them out of the fire.*" (Jude 23.)

Verily, this is no time for the ministry to the faint-hearted; but rather a time for utter fearlessness in proclaiming the whole truth of God respecting wicked men. A fact has been already stated, that a deacon in a prominent Congregational Church in one of our large western cities, made this remark in the hearing of the writer, that "the doctrine of endless punishment was intrinsically absurd." Some eminent preachers have been giving the strongest utterances for years in the same direction. President Northup, in a sermon recently read before the Congregational Club in Minneapolis, the title of which was "A silent Revolution," sums up what he regards as the present attitude of the churches in relation to the doctrine of Endless Punishment, in these words—"From all this it appears that the church has made a general movement in the direction of modified Universalism." Also this—"And so—there is a general consent that certain doctrines, once held to be true, and of vital importance, are to be regarded as so no longer."

The fact is that the great underlying principles of God's moral administration as developed in the bible, are being lost sight of by multitudes of professedly Christian men. Starting with their own preconceived opinions or philosophical speculations of what is just and right and proper and necessary in the moral government of God, they compel the Bible to fall in with them, instead of starting with the Bible, and making their belief

conform to its plain teachings. In this way the declarations of God's Word are made to suit their own wishes or prejudices, even though to do this requires it to be toned down, softened, distorted and even explained away, and made no longer a plain book for the guidance of plain, uneducated men. Especially the threatenings of Future and Endless Punishment are set aside as being only the teachings of superstition and delusion; and all the while "the great day of his wrath is coming on, and who shall be able to to stand." (Rev. 6: 17.)

Now, therefore, the trumpet of the Law and the Gospel—forgiveness for the penitent, and endless perdition for the finally sinful, should be heard in clear and earnest tones whether men will receive it or not. The evangelical pulpit should give no uncertain sound upon these fundamental matters of God's law and government—penalty and pardon, salvation and damnation. They concern eternal interests. They have to do with men going to the grave and the judgment, to Heaven or to Hell. They have to do with the character of God, with the sanctity of his law, with the honor of the Saviour, and with all the vital interests of his eternal kingdom.

And these things should be set in order before men, and they should be made to see the folly, inconsistency and peril of subverting any *one* of the great principles of God's administration—that to disturb a single pillar of it, is to shake the entire edifice, to destroy its harmony and consistency, and to render it impossible for it to be any longer the perfect work of God. They should be made to see the massive pillars of it—Law and Penalty, Reward and Pardon, all towering together in such majestic proportions of greatness, grandeur, and *harmony*, as to be manifestly "a kingdom which *cannot be moved.*"

But the minister should also be moved with *pity* for the perishing, so as to be able to speak to dying men with tenderness and compassion as well as faithfulness, even as did the Saviour. If men are going to perdition they should be told of it in so many words, yet in kindness as well as plainness. If the anger of God is burning against them for their sins—if "judgment is only now lingering and damnation slumbering," they should be roused from their stupidity and insensibility by appeals which they cannot misunderstand, yet at the same time spoken with solemnity and affection. That was a terrible declaration of God to the prophet Ezekiel, and was meant for every one of his watchmen—"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel 33: 8.)

CHAPTER V.

The Redeemed Church.

Sec. 1. *The Relations of the Church to the Angels of Heaven.*

Here it will be necessary to notice that remarkable passage in Eph. 3: 10, already quoted in other connections, but which is especially applicable here—"To the intent that now unto the principalities and powers in heavenly places, might be known *by the Church* the manifold wisdom of God."

This passage is worthy of special notice. The particular points are—That the Plan of Redemption, in its exhibition of the "manifold wisdom of God," is represented as sustaining vital relations to the unsinning hosts of heaven. "The principalities and powers in heavenly places"—the angels and archangels, and all the ranks of holy intelligences that surround the throne of God—are the ones immediately affected by it.

Then again, that the moral splendors of the divine character are finding their most vivid illustration, even to the angels of heaven, through the redeemed *Church.* It is not made merely through the sufferings and death of Jesus Christ himself, but by means of the penitent and pardoned ones who have been rescued by him—through *them* it is that God is exhibiting his "manifold wisdom."

Now, what God is doing he always intended to do; and so it comes out that not sinful beings merely, but loyal races were originally comprehended in this divine plan; that it was made as truly for them as for us, and that they were destined from the beginning to share with us in its eternal benefits. Not, of course, in the same *way* that we do, for they have not sinned as we have, and do not need forgiveness; neither do they need sanctification as we do, for they are already holy. The particular design of the atonement in its relations to them is not revealed, and what it is we are left to conjecture. We only know that through the Church, as a redeemed Church, God is manifesting his character and attributes to the angels; so that while they are ministering spirits to us, we are the medium of Divine favor and blessing to them. And the most natural conjecture is that the wonderful exhibition of *affection* which God has made in our redemption and

salvation, is the one indispensable motive and influence which has kept, and will forever keep, them loyal to God. *

Enough now, apart from all conjecture, that in some way, and for some specific purpose, the great atonement by Jesus Christ, and through the medium of the redeemed Church, is reaching out in its workings far beyond this world, and laying hold on the hosts of heaven. And if on them, sinless as they are. then why not on *all* moral beings who may be hereafter created?

For, in the view we are taking, the great problem of eternity is, to have a moral universe forever expanding by the continued creation of moral beings—free moral agents, conscious of their freedom, and loving to exercise it—and still keep them from abusing that freedom, and to bind them in eternal loyalty to the Most High. Which leads to the consideration of the following section.

Sec. 2. *The relations of the Church to the Future Universe.*

Here another passage needs to be noticed which has been already quoted in previous connections—"That *in the ages to come* he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2: 7.) Also Rom. 9: 23—"And that he might *make known* the riches of his glory on the vessels of mercy which he had afore prepared unto glory."

Notice here it is the same work of manifestation mentioned in the preceding section—the same process of revealing the wonders and glories of Redemption, and through the same instrumentality—the Redeemed Church. It is his kindness "*toward us*" which is the leading matter of exhibition. Not merely now to the angels of heaven—the "principalities and powers in heavenly places," but throughout the long ages of eternity, the same wonderful exhibition is to be made of what God has done in the work of our Redemption. And thus the Redeemed Church is to be held up forever to the universal gaze, and through it the infinite affection of the Godhead for this sinful world, is to have an eternal exhibition and unfolding. The church is thus to have a kind of *mission* to the endless universe

* The following striking passage occurs in the work of Conybeare and Howson: "This statement of the infinite extent of the results of Christ's redemption, (which may well fill us with reverential awe,) has been a sore stumbling-block to many commentators, who have devised various (and some very ingenious) modes of explaining it away. Into these this is not the place to enter. It is sufficient to observe that St. Paul is still led to set forth the true greatness of Christ in opposition to the angelolatry of the Colossian heretics, intimating that far from Christ's being one only of the angelic hierarchy, *the heavenly hosts themselves stood in need of his atonement.*" Conybeare and Howson, Vol. II., p. 386, note 5.

of being; and even as that same Church was a "chosen generation and a royal priesthood" on earth, to "show forth the praises" of Jehovah, so will it occupy the same eternal position.

And now should the question be asked—What end or object is to be secured by such an endless manifestation, there is but one answer which appears to meet all the circumstances of the case, and that is the one already given—To make such an appeal to *affection* in this infinite sacrifice of the Almighty, as shall be sufficient—in connection with the appeal to *fear* in the punishment of the ungodly—to bind the endless and ever expanding universe of moral beings in unchanging loyalty to him. Assuming this to be the real fact in respect to the future universe, and that the redeemed are thus standing at the dawning-time of these endless triumphs of Redemption, and that all the future races of moral beings multiplying endlessly, will owe their confirmation in holiness to the influence through them of Christ's atoning sacrifice, how significant becomes the expression in Rev. 14:4, which characterizes them as being "the *first fruits* unto God and the Lamb"—the first in-gathering of the endless harvest.

And so all beings in all ages must be ever gazing in rapt admiration at these monuments of the Divine Mercy—these rescued and sanctified ones whom God has chosen, redeemed and placed at his right hand as "priests," and through whom he is to exert that peculiar influence which is to bind the advancing universe in eternal loyalty to himself. As such they are indeed "a chosen generation, a royal priesthood," to show forth forever the praises of the Most High.

Moreover, they are *kings* as well as priests, and whose kingly authority will be ever recognized, even as in an earthly kingdom, the royal prerogatives are granted to the ministers of the crown; and they occupy, in a certain sense, the very place of the monarch himself. So kingly power is bestowed upon the redeemed Church, and it rules and reigns with God, and will be forever recognized as his vicegerent in the future management of universal affairs; very likely to be commissioned on errands of love and mercy forever to all parts of God's dominions—the plenipotentiaries of the great central administration. This point will be more fully expanded in the following section. *

* Dr. Bellamy seems to have had some general view of the system similar to the one we have been unfolding when he says—"How know we if God thinks it best to have a larger number of intelligencies to behold his glory and to be happy with him, but that he judges it best not to bring them into existence till the present 'grand drama' shall be finished at the day of judgment? That they may, without sharing the hazard of the present confused state of things, reap the benefit of the whole through eternal ages; whilst angels and saints may be appointed their instructors to lead into the knowledge of all God's ways to his creatures, and all their

SEC. 3. *Employments of the redeemed hereafter.*

It is sometimes objected to the Bible representations of the employments of Heaven, that the soul is so constituted as to demand for its highest happiness an unending career of usefulness, and that the mere employment of *praise* fails fully to exercise its vast and varied powers.

The Bible, however, by no means *limits* the occupations of the redeemed to this. It does indeed represent this as their employment in part; and it must necessarily be; for how could a soul redeemed through the blood of the Lamb, restrain its gushing emotions of affection for its God and Saviour from breaking out in rapturous expression. Every contemplation of what he was in character, and what he was exposed to in the way of punishment, compared with what he is as a forgiven sinner, and what he will be through eternity, *must* fire his soul with wonder, gratitude and exultation; making the new song forever new; swelling his bosom with irrepressible rapture and making him strike his golden harp in richer and still richer melody. But this is only one part of his occupation. There is nothing whatever in the Bible to militate against the supposition, that everything which is fitted to develop the powers of the mind and unfold before it the greatness and glory of the Almighty—every kind of research into the mysteries of nature which may be afforded in the almost infinite variety of the works of God—everything which tends to exalt and ennoble the sensibilities and draw them out in delightful expression, will be thrown wide open to the experience and enjoyment of every redeemed soul. "For the LAMB that is in the midst of the throne shall *feed* them." (Rev. 7:17.)

Perhaps, however, those who have attempted, like Dick in his Philosophy of a Future State, to sketch the probable employment of the soul hereafter, have not given sufficient prominence to that which is its peculiarly appropriate and delightful occupation, and have confined it *too much*, in their speculations, to the contemplation of material things and the study of the natural sciences.

Reasoning from analogy, we should suppose that the peculiar employment which a renewed and sanctified soul as such most delighted in on earth, would be the employment in which it would most delight in Heaven, and would be, therefore, the employment which God would most probably give it.

What is the peculiar work which above all others delights the

ways to him, from the time of Satan's revolt in heaven to the final consummation of all things. And as the Jewish dispensation was introductory and preparatory to the Christian, so this present universe may be introductory and preparatory to one after the day of judgment, almost infinitely larger."

soul of the Christian an earth? The answer unhesitatingly is,—Making known to others the wonderful dealings of God with himself in the way of mercy and forgiveness, that he may lead others also to love and adore him. This is the scripture representation, for says the apostle in the passage already *quoted.* "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should *show forth* the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2: 9.)

And furthermore, no conceivable employment more perfectly accords with Christian *principle* and *character;* for benevolent action appears to be, the *necessary expression* of the Christian life. The thing which above all others ministers to the happiness of one who has been renewed by the Spirit of God, is to follow in the footsteps of his Divine Master and "*do good*" And the particular *kind* of good which most delights him, is that which has for its direct object the glory of the Redeemer; and therefore, as has been said, the gushing emotions of his heart find no more natural or joyful expression, than when, by proclaiming to others what has been done for himself as a redeemed sinner, he can win them also to the love of his Saviour.

The present theory proposes this as the grand employment of the redeemed hereafter and forever—*making known to newly created beings the love and mercy of God as exhibited in their own salvation*, and *thus* "showing the exceeding riches of his grace in his kindness toward them through Christ Jesus." (Eph. 2: 7.)

Nor does this appear in any great degree improbable. It is by no means incredible that, in time to come, moral beings may be created, and be as liable to transgression as were Adam and the fallen angels; and if they should be, that the redeemed from among men may be employed on a mission of love and mercy to them, as the angels are and have been to the inhabitants of this world. Nor is it improbable, that beings thus situated could be very much influenced in their future conduct, by the representations which might be made to them by redeemed souls, of the infinite kindness and compassion of God, and even be led by it, so to regard his character and so to admire this wonderful exhibition of his perfections, as to yield themselves to him in cheerful obedience, when otherwise they would not.

At all events, the explicit declaration of the Bible is, that God is, in some way, by means of the redeemed Church, to make an exhibition "in the ages to come" of "the exceeding riches of his grace;" and to whatever beings this exhibition is to be made, it is hardly conceivable that the very subjects of salvation should perform no *active* part in such a manifestation; especially when such an employment would be to them so surpassingly delightful. It is hardly conceivable that God should merely array them before the

universe, to be gazed at as the objects of his redeeming mercy, while they themselves remain silent. It seems far more natural that he should employ them directly in *making known* to others the wonderful love which God had shown to them, and send them abroad through his universe to *proclaim* his "manifold wisdom" and the "exceeding riches of his grace" in their salvation.

And so we conclude it, at least, *possible*, that this exalted employment may be ours hereafter, to go from world to world as they are successively peopled with moral beings, telling ever the story of redemption—proclaiming ever the love and mercy of Him, "who hath redeemed us to God by his blood," and singing ever the "new song," "Worthy is the Lamb," and all to lead them to the love and praise of the same adorable Redeemer.

This view opens before us, in the future world, a career of usefulness, benevolence and blessedness so magnificent, that the Christian heart can ask for nothing more, for it can conceive of nothing more perfectly corresponding with the highest aspirations of its own sanctified nature.

It discerns in this the employment that it most loves on earth, and would most desire to have prolonged through eternity. And it *may be* thus prolonged, for there may be an eternity of *creation* as well as of time, and as space is unbounded, so may the work of creation be without end.

And what a result! What glory would accrue to the Blessed Redeemer and to us who are to share in his exaltation, to behold worlds on worlds *forever* coming into existence, and successively peopled with intelligent beings, and the happiness of all depending on the love and mercy of God as exhibited in *our* redemption.

The spontaneous expression of the Christian heart in the contemplation of such a result seems to be, not, "*is it not improbable*," but "*may I believe it possible?*" And the answer is, neither reason nor revelation contain anything which militates against such a supposition.

Is it objected, that this gives the redeemed too prominent and important a position in the divine administration?

No more so, it is replied, than the Bible gives them. The Bible makes them "*chosen of God and precious*," and chosen too for the noblest of all conceivable employments—*that of* "*showing forth the praises of him who hath called them out of darkness into his marvelous light;*" andthe present supposition only gives them in Heaven and through eternity, the same delightful employment which God has given them on earth.

Sec. 4. *The Church a partaker of the Divine Nature.*

A very wonderful statement respecting the Church is found in 2 Pet. 1 : 4, "That ye might be partakers of the *Divine Nature.*"

What is implied in this? Answer: That the Church is a partaker of the internal character, relations and experience of the Godhead; that is, its internal character of *benevolence*, its internal relations of *affection*, and its internal experience of *blessedness*.

1. Of *character*. "God is *love*;" that is, he is a being whose character is that of perfect and universal benevolence—the outgoing of whose infinite heart is ever in the direction of securing to the highest extent possible, the holiness and happiness of his entire moral creation. Before conversion, a man is ready to sacrifice the welfare and happiness of the Almighty, and of the entire universe to his own personal inclinations. In conversion this state of character is reversed, and he comes to have the same moral character as God in its fundamental element. He becomes truly a *benevolent* man, ready to sacrifice every thing to the glory of God, and the welfare of men, and thus becomes a partaker of the Divine Nature in its internal *Character*; as says the Apostle in Heb. 12: 10—"Partakers of *his holiness*."

2. Of *Affection*. Affection grows out of personal relations. The father loves his children, and the children love the parent on account of the personal relations which they sustain to each other. So there is among the different persons of the Godhead a similar kind of domestic affection. The Father loves the Son, and the Son the Father—"For thou lovedst me before the foundation of the world." (John 17:24.) Now sometimes an earthly parent *adopts* a child, and comes in time to have the same affection for him as for his own children. And the adopted child comes to love the parent and the other members of the family, and they him, just as if he were a natural child. So the Church has been adopted into the family of the Godhead; "That we might receive the *adoption* of sons" (Gal. 4:5.), and is loved by them with the same affection which they have for each other; "And has loved them *as* thou hast loved me." (John 17:23.) And thus the Church becomes a partaker of the Divine Nature, in its internal relations of *affection*.

3. Of *Blessedness*. The prayer of the Saviour was "That they might have *my joy* fulfilled in themselves," (John 17:13.) Not a part of it, but have his joy *fulfilled*—the full measure of his blessedness. What was that "joy" that in full view of the garden and the cross could yet fill him with such heavenly exaltation, and even exultation? Several elements entered into it, but mainly that of having *finished his work*, and finished it satisfactorily. "I have finished the work which thou gavest me to do;" (John 17:4.) So also he had said before this at the well of Samaria, "My meat is to do the will of him that sent me and to *finish his work*." (John 4:34.) And at this point the Church enters into the very blessedness of the Redeemer, and becomes a "partaker of the Divine Nature." Hear Paul in his contemplated

visit to Jerusalem, going straight into anticipated bonds, imprisonment and death—hear the language of his calm and trusting heart—"But none of these things move me, neither count I my life dear unto myself, so that I might *finish* my course with joy." (Acts 21 : 24.) And his exultation finds a still grander expression in 2 Tim. 4 : 7, 8—"I have fought a good fight, I have *finished* my course, I have kept the faith." O how surpassingly wonderful is the joy of the Christian as he draws near the end of his course, and looks back upon a life consecrated to the Master in obedience, love and service.

Nor let him imagine that the memory of his failings and imperfections and short-comings is to come in then to darken and sadden the experience of the dying hour. No matter what he has left undone, the great, grand fact yet remains that he has accepted the Lord Jesus Christ, and believed in him as his own Redeemer. Said the Saviour—"This is the work of God *that ye believe on him whom he hath sent.*" (John 6 : 29.) "This *the* work"—For this God made him, and put him into this world, preeminently that he might do this greatest and grandest work of all—believing on the Lord Jesus Christ; *and he has done it.* And now the remembrance of that fact will sweep through his soul with unutterable joy in spite of all his short-comings. Even the very perception of his unworthiness will only endear the Savior to him all the more, and open to still deeper depths the fountain of his blessedness. And so in the perception—in the felt consciousness of having thus *finished* the great work God gave him to do—that of having accepted of Christ as his Saviour, and believed in him, he becomes a partaker of the Divine Nature in its internal experience of *Blessedness.*

But there was another element in the Saviour's blessedness, which is thus brought out in Heb. 12 : 2, "Who for *the joy set before him* endured the cross, &c." There was not only a joy in the retrospect, at having finished his work, but an overpowering joy at what was yet before him—the anticipated *results* of his life, sufferings and death. Says Isaiah—"He shall see of the travail of his soul and shall be *satisfied.*" (53 : 11.) That is he shall see such magnificent results flowing from his life and work and death, as shall even "satisfy" the Redeemer for all his mighty sufferings. This was "the joy set before him." A similar joy is set before the Christian. Says Paul, in his anticipation of future glory—"*Henceforth* there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only but unto *all* them also that love his appearing." (2 Tim. 4 : 8.)

And so *all* the redeemed church will have a similar experience. They are "a crown of glory in the hand of the Lord, and a royal diadem in the hand of God;" (Is. 62 : 3.) and God him-

self esteems nothing so precious as "The riches of the glory of his inheritance in the saints." (Eph. 1: 18.)

Here we get a glimpse of what the Apostle saw in the heavenly vision which God gave him of the final exaltation of the redeemed, and which comes out in that overpowering utterance of his—"*A far more exceeding and eternal weight of glory.*" Verily "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2: 9.) To the consideration of this we now come.

Sec. 5. *The Final Exaltation of the Redeemed Church.*

In describing the future glory and exaltation of the Redeemed Church, the scriptures exhaust the capacities of language.

1. The Church is to be the eternal *companion* of Christ. "Father I will that they also whom thou hast given me be *with me* where I am; that they may behold my glory, which thou hast given me; (John 17: 24.) and they "follow the Lamb *whitersoever he goeth.*" (Rev. 14: 4.)

2. The different members of the Trinity bestow the same degree of *affection* upon the Church that they do upon each other. "And hast loved them *as* thou hast loved me." (John 17: 23.) "*As* the Father hath loved me, *so* have I loved you." (John 15: 9.)

3. They are *Priests* unto God. "They shall be *priests* of God and of Christ." (Rev. 20: 6.) The priest was one who stood between God and the people—the Divine representative—the dispenser of spiritual blessings—the medium of communication between him and them. So, in the general view we are taking, the Church will be the High Priest of the universe; the medium of communication between God and the future races of moral beings, and the channel through which will flow the mightiest blessings which God himself can confer upon them—even those peculiar motives and influences which are to bind them to God and holiness and blessedness forever more. Moreover, so exalted is their position in this regard, that they are called a "*royal* priesthood," invested with *kingly* prerogatives, so as to become "*kings* and priests unto God." As says the Apostle in Rev. 1: 5,6—"Unto him that loved us and washed us from our sins in his own blood, and hath made us *kings and priests* unto God and his Father."

4. They are "*heirs* of God and *joint-heirs* with Christ" and both are "glorified *together.*" (Rom. 8: 17.) This characteristic is repeatedly mentioned. "Wherefore thou art no more a servant but a *son*; and if a son, then an *heir* of God through Christ." (Gal. 4: 7.) Also "heirs of the kingdom;" "heirs together of the grace of life." Whatever, therefore, Christ inherits of all the treas-

ures of the universe, by virtue of his relations to the Father, the redeemed are also to inherit. Being "*joint* heirs with him," they inherit the universe *together* with him. "He that overcometh shall *inherit all things*." (Rev. 21: 7.)

5. The church is to be the owner and proprietor with God of the entire universe. "*All things* are yours whether *things present* or *things to come*; all are yours; And ye are Christ's and Christ is God's." (1 Cor. 3: 21–23.)

6. The Church is to occupy the throne of the universe with the Godhead, and to hold a veritable position of authority over the entire creation of God." To him that overcometh will I grant to sit with me *in my throne*, even as I also overcame and am set down with my Father in his throne." (Rev. 3: 21.)

Neither is it to be a mere temporary arrangement, but an eternal position of rule and authority, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall *reign for ever and ever*." (Rev. 22: 5.)

7. The Church is to have all the greatness and grandeur and glory of the Godhead itself put upon it—even the infinite glory of the Almighty. For says the Saviour in his last prayer—"The glory which thou *gavest me*, I have *given them*." (John 17: 22.) Now what glory did God put upon his Son? Answer: "He raised him from the dead and set him at his own right hand in the heavenly places. Far above all principality, and power and might and dominion, and every name that is named not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be head over all things to the Church." (Eph. 1: 20-22.)

Now the point is that all the glory which God has given Christ, and which is brought out in the preceding statement, Christ has given *the Church*—even the glory of the Infinite One. How truly is the glory of the Redeemed Church "that far more exceeding and eternal *weight* of glory?"

8. The Church is to be a *habitation* "of the Almighty in which he will dwell." "Ye are builded together for a *habitation* of God." "Ye are the *temple* of the living God; as God hath said, 'I will *dwell* in them and *walk* in them'." (2 Cor. 6; 16.) This undoubtedly is strong figurative language, but is evidently designed to indicate the most intimate and eternal indwelling and companionship.

9. The Church is declared to be "the fulness of him that filleth all in all." (Eph. 1: 23.)

This is a very remarkable expression, and one difficult to be explained. Notice here first—That the *infinite* perfections of the Godhead are fully asserted—"He filleth *all in all;*" and now how can the church be the *fulness* of the *Infinite* Jehovah? For

the passage reads as if, without the church, there was a *want* of completeness and fulness—as if the church came in to complete or fill up a something in which the Godhead was lacking without it; and as though the fulness or completeness of God was only reached through and by means of the redeemed church. *

This is a wonderful statement, and how it can be made to appear reasonable is not clear. An answer is attempted, or rather merely suggested in the light of the general plan of the universe herein developed.

In the view already presented, the grand work of eternity is to be that of saving from apostasy the newly-created races of future ages and of future worlds. This work can only be accomplished by the manifestation of the Divine perfections; and particularly that manifestation made in the redemption and salvation of sinners—that wonderful and overpowering exhibition of God's infinite affection for the sinful of this world.

Now how can such a manifestation be made? Obviously it is not possible to manifest affection for sinful beings until such beings have been created, and have been made the *objects* of affection. So, *in that sense*, it is nothing derogatory to the Divine perfections to say that God is dependent, as it were, on their existence and redemption for such a manifestation—that the grand object he is aiming to secure *cannot* be reached without them; so that they are thus essential to securing that object and cannot be dispensed with. Because the only manifestation which the infinite affection of God has *ever* had or ever *will* have, is through the medium of the redeemed church; for "Christ dieth *no more*." "He died unto sin *once*," and once only.

Now the motive or influence derived from human redemption, in the view we are taking, is absolutely indispensable to keep the future races of the universe from apostasy; and, therefore, God must *have* the redeemed church to be the medium of his manifested affection. Therefore, God intends to find in the church that "fulness" which is necessary for saving the future universe of moral beings. In this view he cannot save the endless universe *without* the instrumentality of the church; and, therefore, is it spoken of as coming in to assist in this stupendous work; and the "fulness of God" spoken of consists in the addition to himself of the agency and instrumentality of the redeemed church in this peculiar work. And so he calls it his "*fulness*" or completeness, as that without which, for the uses of the future universe in the line of salvation, he would be, of himself alone, insufficient and incomplete. And so the church becomes the "fulness" or completeness of him who yet "filleth all in all."

* "This is the highest honor of the church—that the Son of God regards himself as, in a certain sense, imperfect unless he is *joined to us*." (CALVIN'S commentary on Eph. 1:23.)

10. The redeemed are to be hereafter "sons of God," and to sustain to him the same nominal relation that Christ himself does. Christ is called the "Son of God;" and of the redeemed it says—"He that overcometh shall inherit all things, and I will be his God and he shall be *my son.*" (Rev. 21 : 7.)

11. Another declaration seems to represent the Church as sustaining to the Godhead still more intimate relations. The redeemed are spoken of as having been adopted unto the Divine family, "That we might receive the adoption of sons," (Gal. 4:5.) "Having predestinated us into the adoption of children." (Eph. 1 : 5.) The representation here clearly is that the redeemed Church are to be members of the Divine family, somewhat as children are now not uncommonly adopted into our families, and as adopted children share in all the privileges and blessings of the other members of the family.

12. And there is still a representation in the prayer of the Saviour which seems to carry the intimacy of the relation a step farther. "That they may be one *even as* we are one." "In them and thou in me, that they may be made *perfect in one.*" "That they all may be one *as* thou Father art in me and I in thee, that they also may be *one in us.*" (John 17:21-23.) There seems to be a something indicated in these passages in respect to the relation of the redeemed Church to the Godhead, transcending the relation of children or heirs or adopted sons—a union with the Godhead itself in some strange and mysterious manner, which it may not be advisable or profitable to undertake either to explain or even characterize. In section 4, of this chapter, the expression "partakers of the Divine nature" was explained to mean—partakers of its internal character of *benevolence*, its internal relations of *affection*, and its internal experience of *blessedness.* The expression *may* mean something beyond this—a union with the nature itself; and that the Church is to sustain hereafter a relation to the Godhead as mysterious and wonderful as the relation of the individual members of the Trinity to each other. On this point speculation is useless and unprofitable. At the same time, in studying the foregoing expressions, they seem almost as if *designed* to represent the Church as an additional personality in the Godhead itself; and so entering into it, and being united to it, as to make it hereafter and forever a *Fourfold Unity.*

CHAPTER VI.

Plan of the Universe.

Says Dr. Edward Beecher, "A complete system of the universe, is a natural want of the mind."

In the progress of the discussion thus far, a possible, if not a probable Plan of the Universe has been developed, which it may be interesting to present at a single view.

1. That the Moral System is yet in its infancy—the Fallen Angels, the Human Race, and the Unfallen Angels being the only moral intelligencies as yet created.

2. That the only trouble with it is the innate tendency of *all* free mind to break away from the necessary restraints of Law and Government.

3. That at the commencement of the moral universe, there were not such motives in existence as would deter moral beings from gratifying this inclination, and from daring the experiment of transgression; although amply sufficient to render them inexcusable in so doing. In other words, the firmness of God in the execution of penalty, and his mercy in pardon, had received no such illustration as would either win them to obedience or deter them from rebellion; nor, at the *commencement* of the moral creation, was such illustration possible. Herein do we find the explanation of the Origin of Sin, so far as any explanation is possible.

4. That the punishment of the rebel angels, manifesting God's determination to uphold the majesty of his law and the authority of his government, has laid securely one of the great foundation stones of a successful moral administration; while the creation and subsequent redemption of the human race, bringing out the crowning glory of the Divine Character—compassion for the sinful, has laid securely another one of the foundation stones of his moral administration; and that thus these two experiments with sinning beings—the Fallen Angels and the Human Race; the one the experiment of freedom under an economy of Law, the other of freedom under an economy of Grace, furnishing, in their results, an infinite appeal to *fear* on the one hand and *affection* on the other, are indispensable to the confirmation of all newly-created beings in holiness and happiness in all worlds forever.

5. That the great work of the universe, and which God has now in hand, is the development of a kind and amount of motive from these dealings with the sinful in the way of judgment and mercy, which will be sufficient, at length, in connection with the

workings of the Infinite Spirit, to restrain the tendency in newly-created beings to break away from the law and authority of God. Furthermore, to accomplish this, not merely for a single being, or a single world of beings, but for all the countless myriads who will eventually people the great empire of Jehovah.

6. That the experiment with this wicked world must go on till this amount of motive is secured; and that the accomplishment of this object will be the signal for winding up of human affairs.

7. That after the judgment of this world, this end will have been reached; and the dealings of God with rebel angels and impenitent men, but above all his dealings with redeemed sinners, will, together, make such a fearful and impressive, as well as tender and melting display of God's character, that no newly created being will think of withstanding it; and when he is made fully to apprehend what God has done, written out as the history of it will be upon the records of eternity, and the redeemed and the damned being living witnesses to the truth of it, all thought of rebellion will be forever banished from his mind.

8. That then, after the judgment, God will proceed with the work of creating moral beings through infinite duration, seeing that the certainty will then be secured of their remaining obedient, and therefore supremely blessed; and so the universe will go on expanding in holiness and happiness forever.

Such are the main features of the plan suggested upon which God is building the universe of mind, and which, it is believed, embraces within itself all the main facts and intimations both of reason and revelation.

Shall it be accepted as the *probable* plan of the Universe?

First—There *is* a great universal plan embracing in itself all the facts of Reason and Revelation. Now,

Secondly—If any facts of Reason or Revelation *cannot* be comprehended in the plan herein developed, then it must be given up. But

Thirdly—If all the facts both of Reason and Revelation *can* be comprehended in it, then is there this very strong and well-nigh conclusive reason for its acceptance.

Fourthly—If any *modification* can be suggested making it harmonize better with existing facts, such modification is to be accepted.

If any plan can be constructed better comprehending within itself all the facts both of reason and revelation, then such plan should be adopted, as being on that account the more probable.

But until such plan or modification is suggested, or some new facts are discovered, let the foregoing be accepted as the probable Plan of the Universe.

The End.

APPENDIX A.

Hereditary Depravity.

By Hereditary Depravity is meant that mankind become sinners on account of some kind of a connection with sinful Adam. It is proposed now to substitute in the place of this, as the occasion of sin in *all* moral beings, the love of conscious freedom, and a consequent disinclination to submit to the necessary restraints of law and government.

Some may object to this substitution on the ground that an acceptance of the doctrine of Hereditary Depravity is necessary to a belief in the "solidarity of the race." But the solidarity of the race appears to depend merely on hereditary *descent ;* and this may apparently exist without any transmission of depraved tendencies. To reject, therefore, the doctrine of hereditary depravity, is not necessarily to reject the solidarity of the race, nor to take a position distinctively Pelagian.

Others again may object to this substitution on the ground that it sacrifices the doctrine of Federal Headship. This doctrine has sometimes been held in such irrational and obnoxious forms that almost any possible substitution must be for the better. But it is not proposed to set this aside, but only to modify it. There is undoubtedly a great fundamental truth in the doctrine of Federal Headship. Doubtless Adam stood, in some important sense as the head or representative of the race, perhaps on this wise—Adam having been placed in the best possible circumstances for securing salvation, the fact that he sinned showed that any other moral beings, at that stage of the universe, would also sin. Human nature, therefore, in this view, had, as it were, a *trial* in him—the experiment with him demonstrating that moral beings, in this world, could not consistently be kept from sinning ; and, therefore, that the only question respecting the human race was, as has been already stated, not how could the race be kept *from* sinning, but how be saved *after* they have sinned.

Of course this is not the usual statement of the doctrine ; but still it involves the trial of the human race in Adam in a certain sense ; and just so far as it does, it involves the fundamental principle of Federal Headship.

The doctrine of Hereditary Depravity fails, in several respects, of being satisfactory.

1. History of the Doctrine.

The ancient doctrine, as taught by Augustine in the fifth century, was the result of mere human speculation. It was assumed that souls, like bodies, are propagated from parent to child.*

Hence, that the whole human race were created when Adam was, the successive birth of the individuals being only the *unfolding* of the race; so that we, of this generation, were created six thousand years before we were born. Hence that we, each one of us, ate, with him, the forbidden fruit in Eden; and so all the human race, in the language of the catechism, "sinned *in* him and fell *with* him in his first transgression." "Therefore," Augustine says, "all sinned in Adam; the human race were in the loins of Adam." Calvin held the same view. He says: "We all sinned before we were born." This is the doctrine of the Assembly's catechism, and which was finally crystallized in New England in that familiar couplet of the primer,—

"In Adam's fall
We sinned all."

This is the ancient and proper doctrine of "original sin."†

This made two kinds of sin—one committed before we were born, and the other after. The first was called "original," the second "actual." The first made men sinners "by nature," the second "by practice."

But the doctrine has been greatly modified by theologians subsequently; so that there have been as many as *six* statements of it among Calvinistic theologians which differ radically from each other.

Pres. Edwards differs from Augustine and Calvin in that he rejects the propagation of souls entirely, but holds to a "divinely

* Augustine, however, thought he found a *scriptural* warrant for this doctrine in Rom. 5:12—"death passed upon all men *for that* all have sinned"; the English translation "for that," being rendered in the Latin Vulgate by "in quo"—*in whom*. The expression in the original Greek, however, admits of three different translations—in whom, for that, and unto which. Doddridge prefers the latter—"*unto which* death all have sinned."

The doctrine of Traducianism, or the propagation of souls, has no scriptural foundation unless it be this translation of the Vulgate—*in whom*; while two other translations are equally true to the original. Turretin regards the propagation of souls as heresy.

† Out of this purely philosophical assumption grew the horrible dogma of infant damnation, and which, owing mainly to the authority of St. Augustine, was adopted by the entire mediæval church; the logical process being that as every infant had committed the sin of eating the forbidden fruit in Eden, and as there had been no opportunity for repentance, of course, his perdition must be the only possible result.

constituted union between Adam and his posterity, by which his sin becomes theirs." According to Augustine, we are guilty at birth because *we ate* the forbidden fruit. According to Edwards, because *God determined* that Adam's sin should be ours.

The Princeton Divines reject all co-existence with Adam, or any real guilt on account of his sin; but hold still that God regards and treats us *as if* we were guilty. Says Dr. Hodge: "Adam's act was *regarded* as our act;" he being, in this view, a kind of representative of the human race, and related to us by a sort of "federal headship." Here is another change. Edwards and Calvin both held that we were guilty of Adam's sin, though in different ways; but Princeton, only that we are *treated as if* we were. This theory is called Imputation; and which Stuart, with a kind of grim facetiousness, characterizes as "fictitious guilt, but veritable damnation."

Many New England theologians have made another change, and teach, not that we are guilty of Adam's sin in *any* sense; but only that we inherit from him *a sinful disposition;* (*vide* Wood's Essay.)

Others make another change, and say that the disposition is not really *sinful*, but only that we are depraved, corrupt, disordered at birth from our connection with Adam, and on this account grow up *to be* sinful. This is at present the prevailing belief of the evangelical bodies; though now seldom advanced outside of the theological lecture room.

At this point, too, there is a difference; some, like Stuart, holding that the stream of moral pollution, originating in Adam, has flowed to the human race through the *mental* channel; others like Pres. Appleton, that its channel has been through the *physical* embodiment.

Dr. Dwight says he is unable to explain it, and confesses he has seen "no explanation which did not leave the difficulties as great, and for aught I know as numerous as they were before."

Dr. Taylor narrows down the doctrine to this—"I take only this general position as that, and that only which the Scriptures authorize—that the sinfulness of mankind is *in consequence* of Adam's sin."

Dr. Edward Beecher sweeps even this away, and declares that "the doctrine that our depraved natures, or our sinful conduct, have been caused or occasioned by the sin of Adam, is not asserted in any part of the Word of God." Also he declares that "all attempts to explain the connection between the sin of Adam and the ruin of his posterity, have been so unsatisfactory, as to create a violent presumption that the idea is, in itself, incapable of vindication or defence." And Pres. Fairchild, in the *Advance* of Sept. 16, 1869, makes this very significant statement:—"The

doctrine of the Fall, in its relation to human depravity, is confessedly an *open question.*"

And perhaps among all our modern theologians, there is not a more conservative man or a more close and careful thinker than Pres. Fairchild.

Such are the views of some of the leading Calvinistic theologians. Let us notice the position of a few of the more distinguished of the Arminian divines.

Says Arminius, "All those will be saved who have not themselves committed actual transgressions;" thus utterly rejecting the doctrine that infants would be lost.

Wesley, in the early part of his life, had embraced the Augustinian theology; for he says—"By the sin of the first Adam—we all became children of wrath." Again, "We were all born with a sinful, devilish nature." But in subsequent years he appears to have entirely changed his theological position; for he says in his later writings—"Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God."

Notice here the word *known;* plainly implying that there was no sin, nor the possibility of it, until the age of *intelligent* responsibility was reached.

Evidently, in his estimation, it was not necessarily heresy for a man to change his theological opinions on this point.

It may not be heresy to advance a step further.

Says Watson—"Little children, until actual sin, remain heirs of eternal glory"—*remain* thus; that is they are heirs of glory from the mere fact of their creation by God, and *remain* so till actual sin.

Says Dr. Adam Clark—"Christ loves little children, because he loves simplicity and *innocence.*"

Says Limborch—"Infants have a certain inclination to sin which they derive, not from Adam, but from their next immediate parents." In this view he would apparently make the depravity of men to run back to Adam for its *prime* origin, while he would still reject the theory of Augustine that the entire race existed in Adam.

Fletcher probably phrases the prevalent belief correctly when he says: "As Adam brought a general condemnation, and a universal seed of death upon all, so Christ brings upon them a general justification and a universal seed of life." To this we add, that if these results of God's visitation upon men for the sin of Adam, as Fletcher represents them, are not to be regarded as a *calamity*, there can be no objection to the above statement; but, according to the general belief, they are. Stuart's view, as he distinctly states it—and which is only implied in the above quotation from Fletcher—is that the connection with Adam is a calamity; and that the atonement of Christ

comes in as a "*Compensation*," to *make up* for these previously inflicted evils and calamities—this "general condemnation." But if so, then God was under *obligation* to provide the atonement; and how then is it a purely *gracious* dispensation—a *dorea en kariti*, as the Apostle terms it, and which God was under *no* obligation to men to bestow.

2. Scripture Argument.

The way *sin* was proved by the old divines to have descended from Adam was by making the death spoken of in Romans V. include death *spiritual* as well as temporal.

The refutation of this exegesis by Dr. Beecher in his Conflict of Ages, is exhaustive and unanswerable. He shows that this interpretation is not found in the early fathers; was not given to the passage till the fourth century; was never adopted by the Greek church at all; and moreover is entirely at variance with the design and scope of the argument.

But, if the doctrine of sin derived from Adam is not taught in Romans V. then it is not a doctrine of the Bible; for as Dr. Beecher says: "If these things [depravity and disorder at birth] are not asserted *in this passage* to have been caused by the sin of Adam, then plainly they are not asserted to have been caused by it at all in any part of the Word of God; for there is no other passage of Scripture, in which it can even be pretended with any show of probability whatever that these things are asserted." *

* Although endorsing thus fully the reasoning of Dr. Beecher upon the connection of the human race with Adam, and feeling that he has done great service to the church in refuting the mischievous dogma of inherited depravity, we do not yet see sufficient reason to accept his hypothesis of Pre-existence. His argument may be briefly stated as follows:

1. Men are in a sinful, depraved or disordered condition *at birth*.
2. No beings can be responsible for it but *God* and *ourselves*.
3. "The principles of honor and right" forbid us to ascribe it to *God*. Therefore,
4. The responsibility must come on *us;* and how can this be unless through a forfeiture at birth by sin committed by us in a previous state of existence?

If the first of these positions be granted, we regard the reasoning as unanswerable; but this is made to rest solely on the authority of the past. He himself makes no attempt to sustain it except by numerous quotations from ancient and modern writers, and from confessions of faith; none of which *prove* moral disorder and birth, but are all, without exception, mere philosophical assumptions in order to account for the certainty and universality of human sinfulness.

But if the hypothesis be accepted that the occasion of sin in men lies in the necessary nature of *free agency*, and is inseparable from it, then the certainty and universality of human sinfulness are accounted for without the assumption of depravity or even disorder at birth; and the hypothesis of sin committed in a pre-existent state becomes unnecessary.

2. Exegesis of Romans 5: 12-19.

The only argument of any weight for making the *death* spoken of in this passage include *spiritual* as well as temporal death, is that it stands in contrast with the word *life*; and as the latter evidently means spiritual and eternal life, therefore the former must mean spiritual and eternal death. Answer:

This assumes that Paul, in comparing the respective works of Adam and of Christ, is intending to make a formal comparison —to run a careful and exact parallel between the two, so that what is said of the work of the one, shall find an exact counterpart in the work of the other. But this assumption is utterly without foundation.

Now let a view be taken diametrically the opposite of this. Let it be assumed with equal, and even superior probability, that the mind of the Apostle, in its rapid and intense workings, discerning a *certain* correspondence between the works of Adam and of Christ, so that one might properly be considered in some respects, a type (*tupos*) of the other, is catching merely at those *points* of comparison in which the two illustrate each other more or less perfectly, with no thought of an *exact* correspondence—a rigid and formal comparison, and the entire argument falls to the ground. Certainly this is his manner of writing elsewhere. Witness the corresponding passage in 1 Cor. 15 : 45–49—the only other passage in which Adam and Christ are compared.

The first Adam was made "a living soul," the last Adam was "a quickening spirit."

The first was "natural," the last "spiritual."

The first was "earthly," the last "heavenly."

Those who are earthly are like Adam, those who are heavenly are like Christ.

Now, to assume an exact correspondence here would be absurd.

For example—Assume that the expression "a living soul" was intended precisely to correspond with "a quickening spirit," and then undertake to ascertain the exact meaning of the one from the other, and the absurdity becomes apparent. No, in both passages, the Apostle is evidently catching only at *points* of resemblance more or less obvious, and thus the word *death* in Rom. 5, need not be pressed to an exact fulness of meaning with the word life, and *allows*, at least, of limitation to temporal death.

Verse 19, "*were made sinners.*"

This verse, as it stands in our translation, teaches Universalism out and out; for the unqualified statement is that as all "were made sinners" by Adam, so all shall be made righteous by Christ; and if "*were made*" really means what the words im-

ply, that all men actually become sinners through Adam, then all men must actually become righteous through Christ, and Universalism is the logical result.

Now the word translated "were made" occurs in the New Testament *twenty one* times. In all the other places where Paul uses it, it means to ordain or appoint as a ruler, conductor, overseer, judge, elder or priest, but in no other one of them does it mean "were made," as here translated. And in neither of the *other three* places where it occurs, does it necessarily need the translation "were made." The exact meaning of the word is to put, place or lay down, that is, to *put in a position;* and the meaning of the statement in V. 19, which seems the most natural, is this—That as all are made subject to temporal death for Adam's sin. and are so far *put in the position* of sinners for his sake, so by the obedience of Christ, all are *put in the position* of the righteous, so far as to receive with them the benefits of Christ's redemption—the offer of pardon, and the blessings of probation.*

A condensed summary of the entire passage is as follows :—

First—The Apostle says (v. 12) that by one man sin entered into the world, and death entered by it, and so death passed upon all men; that is, The condemning sentence of temporal death was passed upon the entire race for Adam's sin. "In Adam *all die.*" (1 Cor. 15:22.) "By one man's offence *death reigned*" That is, the mortality which Adam incurred by sinning, was transmitted, by God's arrangement, to the entire race.

Secondly—He represents the work of Christ as equalling and even in some respects surpassing in its effects the results of Adam's sin; for example—

V. 15. By one, death comes to *all;* by one, grace abounds to *all.*

V. 16. "The judgment"—the condemning sentence of temporal death—follows "*one*" offence; the "free gift" follows "*many.*"

V. 17. By one sinner, and he a mere man, death *temporal* reigns; much more by the Infinite Savior, the elect shall reign in life *eternal.*

* The paraphrase of KNIGHT on this passage is as follows—"For as by one man's (Adam's) offence, the multitudes who have peopled this world, have been placed in the position of sinners by being handed over to death, so by the obedience of One, even Christ, shall the same multitudes be placed in the position of righteous persons, so far as to be raised from death:" limiting thus, as it would appear, the declared consequences of Christ's death, to the resurrection of all men from the dead.

Perhaps the more extended view of STUART is preferable. He presents the consequences of Christ's death to the entire race thus—"A state of renewed and peculiar probation, attended with many privileges and blessings, with the proffer of eternal life and glory procured for our guilty race by the Lord Jesus Christ." This certainly is a fair and consistent interpretation, and meets all that the passage necessarily requires.

V. 18. By "one offence" (Greek) all come under a condemning sentence of temporal death; by "one righteousness" (Greek) all come under a provision for justification unto life.

V. 19. As therefore, by the disobedience of one, all are put in the position of "sinners" (by thus suffering temporal death for his sin) so by the obedience of One, all are put in the position of the "righteous," (by the blessings they enjoy in common with them.)

V. 20. This verse should be especially noticed in its bearing on the doctrine of hereditary depravity. In v. 12, sin entered (*eiselthe*) and death entered by it. Now v. 20, the law (*pareiselthen*) *entered in addition* so that (as a consequence) the fall (*paraptoma*) "abounded"—filled up, extended, filled up the world; but grace met even this additional exigency, so that where even "sin abounded, grace superabounded."

[Note. If we are to believe that the fall extended beyond Adam—"abounded"—embraced the race, for the reason that his descendants *were connected with him*, then here in this 20th verse, if anywhere, we should expect that doctrine would be stated. But that verse says nothing about it, and only mentions as the occasion of this universal sinfulness, that the *law* came in—either natural or revealed or both—implying that men now become sinners just as Adam did, by an intelligent transgression of it; no allusion being made directly or indirectly to *him* as the occasion of this universal sinfulness.]

V. 21. That as sin hath reigned in or with death temporal (*en to thanato*) meaning perhaps *in connection with it*—attended by it—and commensurate in *extent* with it, so might grace reign through righteousness unto life eternal.

3. Argument from Reason.

But, it is asserted on the ground of *reason*, that human sinfulness is derived from Adam. It *appears*, it is said, that the child inherits the depraved constitution of the parent, and therefore, that depravity is thus handed down from parent to child, and hence must run back finally to a depraved ancestor for its origin. Answer:

The child inherits from the parent *four things;* not always, but generally:

1. *Physical* peculiarities, as of feature and complexion.
2. *Mental* peculiarities as of strength or weakness or aptitude for particular studies.
3. Peculiarities of *disposition;* willful and headstrong parents, generally having similarly constituted children.
4. *Depraved tastes*, also, like the appetite in the parent for intoxicating drink, or any other vicious indulgence.

But the *primary* occasion of sin, as we have seen, lies back

of all these, in the constitutional nature of the moral being; and this occasion is only *modified* in its external manifestations by the parental connection; so that all we know with certainty respecting this matter is, that parental peculiarities are apt to determine what particular *form* the sin of the child shall take; that is, no matter who or what the parents may be, the child will certainly sin, and the sin be sure to take some form; but the *peculiar* form is very apt to be determined by the mental and physical habits of either or both parents; so that the *form* of sin, and not the *sin itself*, is all that can rightly be charged to parental connection Adam and the angels both sinned without any intervention of a depraved ancestor; and a child, with no parental connection, were the thing possible, or placed in any other possible circumstances at this stage of the creation than those in which he is placed, would undoubtedly do the same.*

4. The Hypothesis Useless, Unreasonable and Mischievous.

The doctrine, therefore, that men sin from a connection with Adam, is taught neither by Reason nor Revelation, and is a mere hypothesis of human invention, to account for the certainty and universality of human sinfulness. And now regarding it as an hypothesis merely, it is both useless, unreasonable and mischievous.

1 It is *useless.* For the sole value of an hypothesis lies in its accounting for facts. Now we have *three* facts or instances of sin—the Angels, Adam and ourselves; and the hypothesis accounts only for *our* sin, leaving the other two instances with no explanation whatever. And what is an hypothesis worth that explains only *one-third* of the facts!

2. It is *unreasonable.* Much confusion has arisen in theological discussion from not properly discriminating between

* It will be obvious to the theological student that we have adopted, as a philosophical basis, the doctrine of Creationism, rather than that of Traducianism; for although, as Prof. Shedd observes, "the doctrine of Traducianism is unquestionably more accordant with that of Original Sin, than that of Creationism," still we are not able to see that, as a philosophical hypothesis, it explains and harmonizes as many of the facts of Reason and Revelation as that of Creationism. Indeed, as an hypothesis, it applies only to the human race: while that of Creationism admits of application to this world, and to all worlds forever.

Whether, however, the theory of Creationism or Traducianism be adopted makes no difference with the point in question. For suppose souls are propagated, the only necessary inference is that Adam begat a being like himself—a free, moral agent, and as such having in him the same occasion of sin that Adam himself had, and that the angels had: and that he sinned, not because derived from a depraved ancestor, but simply and solely because he was a moral being, and sinned for the same reason that Adam and the angels did.

human *nature* and human *character*. Men often say that human *nature* is bad when they only mean human *character*.

Now, properly speaking, human nature is what *God* makes men to be by virtue of their creation. Human character is what men make *themselves* to be by their own acting.

Human nature, God makes "*in his own image*." (James 3 : 9.) Human character, men make *after another pattern ;* as our Saviour said, "Ye are of your father the Devil, and the lusts of your father, ye will do." (John 8 : 44.)

Human *nature* therefore, or what men are at birth, is God-like ; human *character*, or what men make themselves afterwards, is *devilish*.

(1.) *Human nature*. This is the nature God gives men. All men are made "after the similitude of God." (James 3 : 9.) By this is meant that they have powers of thinking, feeling and acting—an intellect to know and understand God, sensibilities wherewith to love him, and a will to choose his service. This is God's image in the soul.

(2.) *Human character*. Some hold that men are *born sinful*—that they inherit a positively *sinful nature*. This is so absurd that nothing can be more so. For in that case a man cannot *avoid* being a sinner ; and, if he cannot avoid it, then he is not to *blame* for it ; and if he is not to blame for it, then he is *innocent ;* and we have the manifest absurdity of a sinful innocence, or an innocent sinfulness. With the same propriety might we speak of an honest thief, or a truthful liar.

Also "sin is the transgression of the law ;" and how can a being transgress law, when too immature and undeveloped even to know what law is ?

Others, therefore, would not say that the infant was born *sinful*, but only that he inherits a *depraved* nature because he will certainly sin by and by. And such often speak of the infant in terms of reprobation ; calling him "a little viper," for example, only undeveloped as yet. This is wicked. It is traducing God's image. It was certain that Adam would eventually sin, but think of God as calling him a *viper*—a moral monster during his innocence because he would sin at some future time ! *

* True, there is in every man a ground of certainty in his love of conscious freedom, that he will sin as soon as he reaches the point of intelligent responsibility, and feels the restraints of law; but until he *has* felt those restraints and resisted them, there is no sin in him nor the possibility of sin. The infant, therefore, in character, is neither sinful nor holy—not holy because he has obeyed no law, and not sinful because he has transgressed none. He is simply innocent, and as such is spoken of by our Saviour. "Of such is the kingdom of heaven." (Matt. 19 : 14.)

But as soon as he meets the restraint of law, he will refuse to submit to it. Every one does. As soon as he knows enough to sin, he will sin.

There is no reason for calling the infant depraved because he *will* sin, any more than there would have been for calling Adam depraved before his fall, because he would sin eventually. Such statements respecting the infant are unreasonable. There is no depravity in any being but such as results from responsible sinning; and no other sinful *character* is possible but such as results from an intelligent and willful transgression of the law of God; and the idea of inherited sinfulness, or even inherited depravity, as the expression is generally understood, violates our necessary ideas of moral and responsible action.*

3. It is *mischievous.*

First—It traces our sin to an arrangement of God apparently designed to secure it, and confuses all our ideas of his holiness and uprightness. Indeed the very idea that God should, by any of these arrangements, of which he is the sole and responsible author, accumulate obstacles in the way of submission to himself, is monstrous, and would convict him of being a worse tempter to human sinfulness than the Adversary himself. For the Devil did not create the laws of propagation, nor can

Even his first truly moral act will ever be a sinful one. He will resist the Almighty at the very outset, and "will not have him to reign over him." And to this there are no exceptions in this world. "*All* have sinned and come short of the glory of God." (Rom. 3 : 23.)

And then this sinful *act* of rebellion becomes afterwards a sinful *state*—becomes "the carnal mind, enmity against God and not subject to his law;" (Rom. 8 : 7.) and while this state continues, *nothing* that he can do will be acceptable to him. The moral character of every act will be determined, in God's estimation, by the ruling, and rebellious principle of his heart. From the time he commences sinning, until repentance and conversion take place, he is "totally depraved," or, as that expression has been caricatured to mean, *as bad as he can be*, which is not true, it may be better to call him *entirely sinful.* His heart is "full of evil," (Ecc. 9:3), and not until conversion does he do one right and holy act. He is not perhaps as bad as he can be, for while his heart is "full of evil"—full of ingratitude to God and forgetfulness of him, it might be full of profanity and blasphemy; and that would make him a worse man than if he were merely ungrateful and disobedient.

* In this view the phraseology of PROF. SHEDD in the caption of the article "*sin a nature and that nature guilt*," seems not the best. Nor does the passage referred to (Eph. 2 : 3) appear necessarily to sustain it; since the expression *en phusei* may be properly rendered adverbially, making the entire passage read thus: "And were *naturally* (that is, in our natural, unconverted state) children of wrath, &c.," without meaning at all to imply that the nature itself was sinful. Properly speaking nature is never sinful, but only character, principle, choice; and a better statement would be—sin an intelligent act, and that act a "*transgression of the law*," (I John 3 : 4.) The scripture statement cannot be improved.

he mold the essential elements of character. As we are born into this world, so *God* made us to be born; and for all that is in us *at birth*, he alone is responsible.

Secondly—It impugns the *benevolence* of God. The very first question of theology is, "who made you?" "Answer, "God." And he made me *as I am*, so that everything in me at birth is *his work*, even all the consequences of parental sinfulness. This he claims. "*I* visit the iniquities of the parents upon the children." Therefore for all that is in us at birth, God alone is responsible; and if *depravity* be inherited, then is he its responsible author; and how could such an arrangement be reconciled with infinite and perfect benevolence? Every Christian shrinks from saying that GOD is the responsible author of *depravity*.

Thirdly—It hinders the Spirit's work of conviction of sin. If men under conviction of sin are taught that they are born with a depravity, or tendency to sin, or hindrances in themselves to right living and acting of which God is the responsible author, the very next thought is that they are not *entirely* to blame for their sinful *conduct*. They must be, to some extent, excusable. And the writer has known lamentable instances where conviction of sin has been thus stifled. Is it said in reply that powerful revivals of religion have occured under such preaching? Granted, but only in spite of it, and through the influence of other bible truth which the Spirit could use. Revivals have increased in number and in power since such doctrines have been omitted in preaching.

Fourthly—It embarrasses the doctrine of the true *humanity* of Christ. The scriptures teach that Christ was "made in *all things*" like us; and if we inherit depravity at birth, then he did; and we never say that Christ inherited *depravity*.

Fifthly—It has a calamitous bearing upon the doctrine of *future punishment*. It is believed that the wave of Universalism that is now sweeping over the Orthodox Churches, and threatening to overwhelm the entire system of evangelical faith, is due, to a very great extent, to the general belief in this doctrine of *hereditary depravity*.

To hold and teach in the first place that God has connected the human race with a depraved ancestor, and that this connection is the occasion of human sinfulness—even more that by virtue of this connection he has poured one stream of moral pollution down through the entire race, so that on account of it every member of the human family is born *depraved;* and then, in the very next breath, that he damns men eternally for *being sinners*—(and this is precisely the shape in which the doctrine lies in the minds of vast members of professing Christians, even, as it is believed in the minds of a very large majority)—is so manifestly inconsistent

with the dictates of benevolence and common-sense, that men have come to feel quite generally that either the doctrine of Hereditary Depravity, or the doctrine of Endless Punishment *must* be given up; and they have begun, all over the land, to give up the latter, and to conclude that the doctrine of Endless Punishment is "intrinsically absurd."

The explanation of the theologians that this hereditary connection does not, after all, destroy human freedom and responsibility, and therefore, that men are still in spite of it, free and responsible, will not be apprehended by the common uneducated mind. Notwithstanding such abstract explanations, the general conviction will still be, that, in such circumstances, *endless punishment* is unjust, unreasonable, and inconsistent with the divine benevolence. And it is believed, that the main reason why the members of our Orthodox Churches, are, to so great an extent rejecting the doctrine of endless punishment, is their belief in this doctrine of hereditary depravity.

But to reject this is not only to set aside the plain teachings of the bible but to subvert the very foundations of the Orthodox faith—taking away all necessity for an infinite Savior's vicarious atonement, and driving men headlong into the rankest Unitarianism and Universalism.

5. The Real Consequences of Adam's Sin to the Race.

1. *Temporal death.* Adam having sinned, an immortality on earth for him was not desirable; and hence the sentence of temporal death on *him.*

Then, as the *race* would be a sinful one in any possible circumstances, God determined so to connect them with Adam, that he should beget only mortal descendants like himself—so that their mortality should be the result of this connection; and thus, all men died *in him;* immortality on earth for *them*, as a sinful race, being as calamitous an arrangement as for Adam; therefore the statement, "As in Adam *all die;*" (1 Cor. 15 : 22) that is, mortality is inherited from mortal Adam.

2. *Physical labor and toil.* "In the sweat of thy face shalt thou eat bread." (Gen. 3 : 19.) And all know that the necessity for continuous *labor* is one of the greatest blessings to a world of *sinners.*

3. *Physical evils* of various kinds, pain, suffering, disease and wretchedness, coming on men, not merely on account of Adam's sin, but the sins of their immediate parentage, and coming thus mainly perhaps, to make men fear sin from seeing its terrible consequences in those they most love.

4. *Weakened intellects.* Stronger intellects in those who *will sin*, might only result in greater sinners.

5. A tendency to indulgence in the same *forms* of sin of which the parent is guilty. The child will sin any way, but the particular *form* which the sin shall take, may be determined, or at least modified by the sin of the parent. This is all that can be proved either from reason or revelation. And whatever this hereditary result may be, there is no reason for assuming it to be a calamity, for without this parental connection, it may be certain that the child would sin in some other and *worse* way—sin perhaps as the Devil did, from the impulses of his original constitution merely, and perhaps be thrown by it, as he was, beyond the possibility of repentance and pardon.

APPENDIX B.

I. Divine Limitations or what God Cannot Do.

The impression is not uncommon that God, on account of his Omnipotence, can do anything and everything. The truth is that Omnipotence can do anything coming within the proper domain of *Power;* while there are many things that do not properly belong to the region of power at all, and cannot be reached by it.

Some never think of this, and suppose for example, that God, on account of his Omnipotence, could make a moral system move on in harmony, holiness and happiness as easily as he could make the sun to rise in the heavens: when, as a matter of fact, physical power, even though it be omnipotent, cannot touch the *moral* universe. Let us notice the Divine Limitations.

1. "God cannot lie." Such is the declaration in Tit. 1 : 2. Also 2 Tim. 2 : 13 reads "He cannot deny himself;" the meaning in both passages being that he cannot act inconsistently with the perfections of his own character. Not but that he has the same physical power to falsify his word, and neglect the welfare of his kingdom that any other monarch has; for without this he would not be a free moral agent; but

First—There is no *power* lying back of him to *compel* to such a course of action.

Secondly.—There is no *motive* whatever prompting to such a course.

Thirdly.—All existing motives are prompting in an opposite direction.

Fourthly.—There is an absolute certainty, therefore, that he *never will* thus falsify himself. In this sense "God cannot lie" —"cannot deny himself," nor act in any way inconsistently with the perfections of his own character.

2. God cannot act inconsistently with his *own works.* If he create a *stone*, he binds himself to treat it as a stone ever after. Having created a *moral system*, he binds himself to govern it by laws corresponding with the nature he has given it. As has been already said, He *cannot* convert men with crowbars, nor govern the solar system by the ten commandments.

3. He cannot make a moral being with any better elements in his original constitution than those he has given him. For such a one is made, as was Adam, "in his own image," and there can be no better pattern. He gives him an *intellect* to know and understand; whose distinguishing glory and excellence is that by it he can know and understand God.

He gives him *sensibilities* to feel; whose peculiar excellence is that by them he can kindle with emotions of gratitude and love, and thus reciprocate the affection of the Almighty.

He gives him a *will* to choose; by the voluntary and responsible action of which he acquires moral character; and whose loftiest qualification is, that he can choose God as his Father, Friend and everlasting Portion.

And this understanding to know, sensibilities to feel, and will to choose, are what constitute God's image in the soul. And so, in these fundamental elements of his nature, he is made "in God's image;" and there is no higher or better pattern; and therefore no better kind of being can be made even by Omnipotence, than a moral being.

4. God can give him, as a moral and responsible being, no better *Law* than he has given him. That Law is comprehended in two main particulars—supreme love to God, and loving our neighbor as ourselves. And no better law is possible or conceivable. If obeyed perfectly it would make the entire moral universe as good and blessed every way as God himself could make it.

5. He can maintain the dignity and inviolability of that Law by no higher *sanctions* than those with which he has sustained it. When he promises an eternal residence with himself in glory as the reward of obedience, he can promise no higher reward; and when he threatens eternal banishment from himself as the penalty for disobedience, he can threaten no greater penalty. So that the sanctions with which he sustains the dignity of his law are limitless, and cannot, in the nature of the case, be increased in effectiveness.

6. He could provide no better *Savior*, and no better plan of salvation for the sinful of this world, than he has provided. A Redeemer was needed who could "magnify the Law and make it honorable," even while the sinner was allowed to go free from the claims of justice; and no one could do this but an Almighty Savior. God's only and well-beloved Son was the only one who could make an adequate atonement for sin; so that no other Savior was possible but he who became "God manifest in the flesh."

7. No stronger *motive* is possible to win moral beings to the love and service of God than the motive with which God is drawing them by this infinite sacrifice. It is an *infinite* appeal to *affection*, and nothing can transcend it in persuasive power. If this fails there is no effort that God *can* put forth that will have any greater power and influence in leading moral beings to lives of holy obedience. No higher or more influential motive is possible, even to bind the whole moral universe to himself.

8. There is no greater power or influence to render

motives efficacious than that which God exerts in the person of his Holy Spirit. It is God's omnipotent Spirit working out the infinite unwillingness of God that men should perish—in its nature the mightiest, and in its exertion the mightiest, and nothing can transcend it.

9. God cannot do the sinner's work of repentance and faith for him. It is a work which the sinner must do for himself, or it must remain forever undone.

10. God cannot prevent sin in a moral system. He may prevent sin by the non creation of the system, or he may arrest the spread of it by the annihilation of the system. But if the system is to be created and perpetuated, then the inclination of moral beings to have their own way, and to resist the necessary restraints of law and government, will, at least, at the commencement of the system, break over all the motives, influences and instrumentalities proper to be used against it, and result in actual sin and rebellion.

Perhaps if there were but one moral being in each world, and he alone by himself, with no revelation of God to him, and no law imposed upon him, he might be kept from sinning; and such an arrangement might be called a moral system, because composed of moral beings; but it would be useless to God, and worthless in itself. Under the conditions of *society*, and made amenable to law and government, moral beings will sin, at least in the earlier stages of the moral universe, notwithstanding all that God can properly do to prevent it.

In view of the foregoing, we see how utterly untenable, and even devoid of common-sense, is the position of those who assume that omnipotence has no limitations; as if the Almighty, on account of his omnipotence, could shake a geometrical demonstration with an earthquake, or govern the solar system by the ten commandments.

II. Limitations of Grace.

Why cannot God accomplish more than he does for the removal of sin by the power of his Spirit, and even convert all men through the powerful provisions of Divine Grace? He sways the minds of men oftentimes in a most wonderful manner by the influences of his Holy Spirit, moving whole communities at once, and so awakening attention to the salvation of the soul that the question with multitudes is—What must I do to be saved? This shows the power and working of an Omnipotent Spirit. Why are not his influences exerted to a greater extent than they are? The Atonement also is infinite in its provisions, and the resources of the Almighty in the line of gracious exertion, are beyond all our computation. Why may not these pro-

visions of Divine Grace, therefore, arrest the consequences of sin, and even avail for the restoration, at length, of all sinners to holiness?

Answer: Grace has its limitations. When God was about to abandon Israel, and destroy them for their perverseness, he says, "What could have been done *more* to my vineyard that I have not done in it;" where the plain declaration is that he had done all for them that *could be done*, and they brought forth the "wild grapes" still. Grace therefore, has its limitations. Whence do they arise?

Not from any willingness of God that men should be lost; for he declares that he is "not willing that *any* should perish." (2 Pet. 3:9.)

Not from any insufficiency in the Atonement; for Christ is declared to be "the propitiation for the sins of the whole world;" (1 Jno. 2:3); and the declaration also is that "he tasted death for *every man*." (Heb. 2:9.)

Not from any want of cordiality in the invitations of the Gospel; for they are as full and free and hearty as God can make them—"Ho every one that thirsteth, come ye to the waters." (Is 55:1.) "Come unto me all ye that labor and are heavy laden." (Matt. 11:28.) "The Spirit and the Bride say come." (Rev. 22:17.)

Not from any lack of efficiency in the Holy Spirit, for he is an omnipotent agent, and his influences are given to all men. "He shall convict the *world* of sin." (Jno. 16:8.)

Moreover *if all* men would accept of the provisions already made, and yield to the influences already exerted, no interests would be jeopardized—"Have I any pleasure *at all* that the wicked should die?" (Eze. 18:23.)

Where then do the limitations of Grace come in? Here we must tread lightly, for God has not plainly revealed them.

1. Perhaps they may appertain to the nature and necessities of God's moral government over the universe.

To illustrate—Ahasuerus is the governor of a hundred and twenty seven provinces. Twenty seven of these revolt upon an edict of the government. He sends letters and embassadors entreating them to submit; urging them not to persevere in their rebellion, and insisting on their allegiance. He even sends his own son to negotiate with them, and to offer a free pardon on condition of repentance and obedience. But all refuse submission. Now suppose that by some mysterious power of his own he can draw them *all* to obedience. Suppose him also endowed with omniscience, and to see distinctly that, should he exert it to the full extent, and reduce them all *in this way* to submission, then, upon some future requisition of the government demanding a sacrifice, there would result a wider spread and far more disastrous

rebellion on this very account—his subjects presuming on his goodness, and regarding disobedience as safe; and assuming that, because on a former occasion the government was resisted, and no permanent evils followed, therefore, a like experience will again follow rebellion. Suppose him even to foresee that this unlimited exercise of his goodness and mercy would be perverted to the final rebellion of his entire empire. In these circumstances he must not restore all. Benevolence will not admit of it.

But suppose him in his omniscience to foresee that a *certain number* can be thus restored without any such detriment to the general welfare; then plainly benevolence will admit that such a number be thus restored; and will also require, where all are equally undeserving, that he select such to be the subjects of his clemency, as in his wisdom, shall appear on the whole for the best.

Now, for aught any man can prove to the contrary, this *may* illustrate the limitations of Divine Grace in the present system, and these limitations, therefore, may lie in the *nature of moral government.*

2. Or perhaps the limitation of grace is found in the fact that the peculiar influences of the Holy Spirit have an unavoidable tendency to weaken Law. They are apparently brought in to supplement authority; that is, when law with its sanctions has failed to produce obedience, it is an influence brought in still to secure that obedience. Now if a parent should lay a command upon his child, and when obedience was refused, should undertake in some way, to supplement *his* authority—to secure obedience, say by the offer of a reward, he would lay the foundation of rebellion in his entire family—at least, such an act would have that *tendency.* And very possibly, the influences of God's Spirit, in their necessary relations to law and government, have a similar tendency to weaken authority, and need therefore, to be used with the utmost carefulness, and, as we might say, *sparingly;* and that an unlimited exertion of them might be fraught with mischief to the entire universe.

The truth *may* therefore be not only that God converts all whom he *wisely* can—which is certainly true—but all whom he *safely* can; and that to convert even one more soul than he does, *in the way he is obliged to*, would be, on the whole, injurious and mischievous—very likely, somewhere or somehow, in the progress of the universe, and when all his past dealings have become matters of history, leading moral beings to presume upon his mercy, and to dare the experiment of rebellion when otherwise they would not.

3. The influences of the Holy Spirit are also limited apparently by the workings of Providence. The Spirit works through the truth—through means, motives and instrumentalities denom-

inated *truth*. His peculiar effort is apparently to render these efficacious; and perhaps the efficiency of his operation on the hearts of men, keeps exact pace with the development of providential dealing. It is "when God's judgments are in the earth that the inhabitants of the world learn righteousness;" (Is. 26 : 9.) while it is also true that without the Spirit's work in connection with them, their only influence would be to harden. In the antidiluvian period the Spirit strove with men almost to no purpose; and but for the Deluge, the record of the world would very soon have been one of complete apostasy. But this wholesale extermination of mankind for sin was a warning voice against trifling with the commands of God, that could not fail to be understood. From that time the drowned world became "an example to those that *after* should live ungodly;" (2 Peter 2 : 5.) and from that time the Spirit had this solemn Divine testimony against sin wherewith to work in human hearts.

Then, as time and distance were beginning to dull the impression of this warning, came the rain of fire and brimstone upon the cities of the Plain for their wickedness, and they also were "set forth for an example." (Jude 7.)

The occasion of this remarkable providence God was pleased to reveal in person and in the most impressive manner, to his servant Abraham, the progenitor of his chosen people Israel, that, through him, the meaning of it, in its relations to sin, might be fully understood; to be at length recorded in the volume of Inspiration, and so enter as a power into the mind of the world. What an overwhelming impression of the nature of sin must that awful morn have left upon the mind of the patriarch, when hastening to the place where the day before he had pleaded with God for guilty Sodom, and from which he had beheld the vast plain, dotted with cities, and glowing in beauty and verdure "like the garden of the Lord," he now saw only the smoke thereof going up "as the smoke of a furnace," and all for human wickedness. And how often, during the seventy-five years of his after life, must the story of that fiery storm, together with the attendant circumstances of his interview with the Almighty, when ten righteous men would have prevented it, have been told over to his children and grand-children; and, in those days when oral communication was almost the sole medium of information, been rehearsed also again and again to circles of eager and awe-struck listeners, accompanied by his own pious warnings and reflections, until it became wrought as a permanent tradition into the mind of succeeding nations, furnishing thus a mighty warning for the Spirit's operation.

So the dealings of God with his people Israel in the way of judgment and mercy through a long series of years—their great deliverance from bondage, the overthrow of their Egyptian per-

secutors, and their forty years of wandering in the wilderness, culminating in the ruin of the temple, and the captivity of the nation for their sin, have entered into history as a potent warning, which the Spirit of God is ever using; for "these things were our *examples*, to the intent we should not lust after evil things as they also lusted." Also, "All these things happened unto them for *examples;* and they are written for *our* admonition, upon whom the ends of the world are come." (1 Cor. 10 : 6, 11.)

The point is, that the strivings of the Spirit may go so entirely hand in hand with Divine providence, that the former are, to a great extent, limited by the latter; for the Spirit works through truth and motive: and only as motives are created by these Providences can the Spirit use them. At all events, as God's providence works on, and motives multiply, the conversion of men is manifestly keeping pace with them, and the world advancing to the glory of the millenium.

4. But doubtless the great limitation to the work of Divine Grace is found in the disinclination of the free will to submit to the necessary restraints of God's law and government.

It is well for those who have been accustomed to regard the operation of the Spirit as adequate to the production of all moral results, and human conversion and salvation a matter as easy of accomplishment by the Almighty as the creation of material things, to remember how entirely contrary to this are the representations of the Bible. That speaks of men as resisting God, and resisting him successfully.

The Almighty Savior "*could not*" do the mighty works because of human "unbelief." He was thwarted in his gracious designs towards Jerusalem, and "*would* often have gathered her children together" under his protection "but *they would not.*" Stephen's declaration was.—"Ye do always *resist* the Holy Ghost." (Acts 7 : 51.) In Eph. 1 : 19, the conversion of men is likened to the "working of God's mighty power which he wrought in Christ when he raised him from the dead."

The righteous even are "scarcely saved," so that although subjects of God's converting grace, they yet barely escape perdition; and although the omnipotent Spirit of God *is* working in them, it is still necessary for them to be ever, "with fear and trembling, working out *their own* salvation." Also nothing more astonishes a Christian than the internal consciousness of the desperate wickedness of his own heart, and the constant and painful effort required to make anything like suitable progress in the divine life.

But whatever the limitations of grace may be, of one thing we are certain, that, so far as God is concerned, they are unavoidable. It is ever to be held as a fixed and fundamental fact

that the entire heart of God is set on the salvation of *all* his creatures; that he "will have *all* men to be saved;" that Christ died for *all;* that the Spirit strives earnestly with *all;* and that no possible efforts in the direction of salvation have been omitted. Furthermore, that all might be saved if they would; that God would be supremely delighted if, with the vast amount of effort he has made to save all men, all would repent and believe; and that the economy of Divine Grace, as well as that of Divine Providence, have been exhausted in the securing of human salvation,

It appears therefore, that the position assumed by many that, because the provisions of the Atonement are infinite, they will certainly overpower, at length, both sin and its evils throughout the universe, and restore *all* moral beings to holiness and happiness, rests on no defensible foundation.

III. Individual Salvation.

Why is one saved and another not? For example—In a certain community, and perhaps in the same family, A repents, believes and is saved. B refuses to do either and is lost. Why the difference? Is it asserted as a reason, that God gives to A *more* of the influences of his Holy Spirit, or influences differing in *kind* from those B has? The assertion cannot be proved from any source whatever.

Is it said as a reason, that it was owing to some difference in the *original constitution* of each? The assertion is incapable of proof.

Is the reason said to be a difference in external circumstances, or in Providential dealings? There is no evidence of the truth of this.

What God does, if anything, *more* for those who repent and believe, than for those who do not, as a reason *why* they repent, we know not for he has not told us. He certainly does more for some than others. For example—He met Saul of Tarsus in his journey, and spoke to him in an audible voice from heaven, and thus arrested him, and he declared to Annanias that he was a "chosen vessel" unto him. He has other chosen vessels, and has his own way of leading them to repentance; sometimes, apparently, by some striking providence, but generally by nothing special that we know of, except the truth that is preached to *all alike.* We know that God uses in the conversion of men truth, providence, and motives of all kinds, and also that they all would be powerless without the Spirit; but what that exact truth or influence or instrumentality is which the Spirit uses, and which determines salvation, we know not. "We hear the sound thereof but cannot tell whence it cometh and whither it goeth." (Jno. 3: 8.)

But now let the simple question be—Why does A repent? and to this there is a clear and satisfactory answer—Because God "began the good work" by what he did for him; giving his Son to die for him; sending the Spirit to strive in his heart; and exerting various influences of his Providence to lead him to repentance; and he saw and felt that repentance was reasonable; and his voluntarily yielding to and following these influences, was only the natural and reasonable exercise of his moral faculties; so that about A's repentance and salvation there appears to be no particular mystery. He was *urged* to repent; he was *free* to repent; he knew he *ought* to repent; he *did* repent.

But why does B not repent? To this no *good* answer can be given. Here *all* is mystery. Why B, for whose salvation God does all that was necessary, and all that he could consistently do, and even, for all that can be shown to the contrary, all that he does for the salvation of A, should still resist him and remain in impenitence, there is no satisfactory explanation, any more than why he should *sin at all;* and his persistent resistance of God, like all his other sin, is the height of folly and madness. As the Scripture expresses it, "Madness is in his heart." (Ecc. 9 : 3.) He shows wisdom in consulting for his *temporal* good in a great variety of ways—laboring diligently, practicing self-denial, and seeking the help, favor and good opinion of his fellow-men; and why he should not consult as well for his spiritual and eternal welfare by seeking the favor and friendship of God, no one can say. Indeed there is *no* reason for it. His course is eminently *un*reasonable—without reason, and his neglect of personal salvation, unnatural and monstrous, as well as an inexplicable mystery. We can only say, he dislikes hearty and affectionate submission to God, and so refuses to yield it. He prefers rather his own way, though he knows God's way is the best; and therefore, determines to *have* his own way and dare the consequences.*

To sum up what has been said, the questions men ask may be answered thus:

"To how great an extent does God exert the influences of his Holy Spirit in the salvation of sinners?" Certainly to the full extent that he *wisely* can, and perhaps that he *safely* can.

"Why does any one *repent?*" For the *single* reason that

* Exception is sometimes taken to the expression in the Assembly's Catechism which speaks of God as "renewing the will." Undoubtedly this phraseology perfectly accords with the doctrine of irresistible grace, but not with an intelligent conception of moral freedom. A more truthful conception of the matter of conversion is that God never touches the will—is very careful not to, lest the freedom of the agent be impaired; that he affects only the antecedents of volition; and even these only in the most careful manner, so as to leave the moral being absolutely free. A change, therefore, in the above phraseology seems desirable.

God "begins the good work" through his Truth, Providence and Spirit working within him and without him; and were it not for this, he would never take a single step in the direction of penitence and salvation.

"Why does any one *not* repent?" For no conceivable reason, and his continued impenitence like all his other sin, is inexplicable folly.

"Why is any man *saved?*" For two reasons—First, on account of what God does for him through the workings of his truth, providence and Spirit; and Secondly, on account of what he does for himself, by repenting of his sins and believing in Christ,

"Why is any man *lost?*" Because notwithstanding all God has done for him, he will do *nothing for himself.* He will not *be* saved. "Ye *will not* come to me that ye might have life."*

"Is there any *possibility* of all being saved?" If with what God has done for the salvation of all,—and he has confessedly done a vast deal—all, even Judas, would repent and believe, God would be supremely delighted, for he "sent not his Son into the world to condemn the world but that the world through him *might be saved,*" and he even "tasted death for *every man.*"

"Why does he not exert the influences of his Grace to save men to a greater extent than he does, even to an unlimited extent, so as to secure the holiness and happiness of *all* created beings?" Because, for some reason not revealed, *he cannot.* Somewhere or somehow there comes into the Divine administration limitations of grace which must not be transcended; so that there is a point beyond which God cannot wisely use those influences even for the salvation of those whom he loves with an infinite affection, and yearns over with an infinite pity.

Foreknowledge, Foreordination and Election.

Can there not be a statement of these doctrines which shall commend itself to *all* as being entirely scriptural? The following is an effort in this direction:

* Some, by a careless and unwarrantable use of language, say that God *permits* some to be lost. Whom does he permit to be lost? There is not a sinner on earth for whose salvation he has not made an infinite sacrifice in the sufferings and death of his own Son; not one whom he has not followed tenderly and lovingly with every kind of providential dealing tending to his salvation; not one to whom he has not given the strivings of his infinite Spirit; thus showing his entire unwillingness that he should perish. To say, therefore, that God *permits* a man to be lost, is an utter perversion of language; because the word *permit* always implies a willingness respecting the thing permitted; and God is "*not* willing that *any* should perish, but that *all* should come to repentance." (2 Pet. 3 : 9.)

1. *Foreknowledge.*

In the scripture representation, Foreknowledge appears to come, in the order of nature, *before* the Electing Purpose—"Whom he did *foreknow* he also did *predestinate.*" (Rom. 8:29.)

What does God foreknow?

1. All *possibilities* as when Christ says, "*If* the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." (Matt. 11 : 23.) Such events are mere *possibilities*, not actualities; there having been no determination in the Divine Mind that they shall take place. Therefore, in accordance with this—

2. He foreknows, as possible, that *if* he should create A a free moral agent, and deal with him as a free moral agent,—as a sinner provide for him an Atonement, bring his mind in contact with the Truth, work in him by his Holy Spirit, and surround him with all the varied and constant round of Providential dealings which he meets with in this world, he would repent, believe and be saved.

Notice here, that we are contemplating the Divine Mind as regarding this only as a possibility, and not an actuality—something not yet foreordained; no purpose of his that he will actually create him and make these efforts with him, having yet been formed. In this view his foreknowledge is contemplating his future efforts for A's salvation, and their certain results, as possibilities and not actualities. But now,

3. He foreknows that, as a matter of fact, in the case of A, he *will* thus create, and thus deal with him, and that these *efforts* in his behalf, will, as a matter *of fact*, result in A's repentance, faith and final salvation. He foreknows, therefore, that A will be saved. Thus much for the matter of foreknowledge.

2. *Foreordination.*

1. God does *not* foreordain that A *shall* repent, and *shall* believe and *shall* be saved, but

2. He *does* foreordain the mighty agencies and instrumentalities that he will set in operation *for* A's repentance, faith and salvation, and which he foreknows will be successful in accomplishing the work.

3. By foreordaining, or predetermining to make these efforts in his behalf, knowing what the result will be, he, *in this way*, "predestinates him to be conformed to the image of his Son;" (Rom. 8 : 29) that is, he settles the *certainty* of this result.

Also foreknowing what the result of "calling" him would be, he also predetermined to "call" him; and when he had heard and obeyed the call, and not till then, he "justified" him; and then completed the work in his final "glorification."

3. *Election.*

The matter of Election is stated more fully than in any other single verse in the Bible, in 2 Thes. 2 : 13—"God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." Here notice

1. To what A (elect) is chosen, namely, "*salvation.*"

2. That the electing purpose or determination of God, does not refer merely to the fact of A's salvation, but to the fact also that he will use the Holy Spirit to accomplish it—He is "chosen *through* sanctification of the Spirit." The purpose is thus carried out into action, and the action gives the purpose all its efficiency for good. The mere purpose of God does not save ; but that which saves is the *carrying out* of the purpose in efficient effort to secure the salvation. And this efficient agency or effort is comprehended in the electing purpose. It is not a mere purpose to save, but to save in this particular way—"through" his own personal agency in giving the sanctifying influences of his Holy Spirit"—or by means of this Divine Agency.

God's electing purpose, therefore, is that he will use the Holy Spirit for A's salvation, knowing that the effort will be successful ; so that he is "chosen *through*" the sanctifying agency, effort and operation of the Divine Spirit.

3. That the salvation is actually accmoplished only by an additional agency—the man's own "*belief of the truth.*" And, in the Divine choice to salvation, this is as distinctly taken into the account, as is the bestowal of the Holy Spirit ; and no purpose of God, and no agency of the Spirit, would be sufficient without this. He is "chosen to salvation" as truly "*through*" his own "belief of the truth," as "*through*" sanctification of the Spirit ; that is—the man's own co-operating agency is just as truly essential to the result of salvation, as is the agency of God in the bestowment of his Holy Spirit, and is as distinctly taken into account in the Divine purpose of election.

4. *Election Conditional and Unconditional.*

It will be noticed that in this passage 2 Thes. 2 ; 13, the final result of salvation is secured by two distinct agencies—The gift of the Spirit by God, and the faith exercised by man. Now,

1. So far as the election to salvation depends on the man's exercise of faith, it is *conditional* election ; that is his salvation is conditional on this exercise of faith ; for he could not be saved without it.

2. So far as election to salvation depends on the gift of the Spirit, it is *unconditional ;* for God gives the Spirit *as he will—when* he will, *how* he will, and with what "*measure*" he will.

Election to *salvation* is, therefore, partly conditional and

partly unconditional—conditional so far as it depends on the man's work; unconditional so far as it depends on the Spirit's work.

But how about "foresee faith and good works?" Is there election to these? Answer: All good deeds which precede salvation, and on which salvation depends—all Christian graces, are "the fruits of the Spirit," (Gal. 5 : 22), and are the result of God's efforts; and these efforts God puts forth of his own free will alone; they are conditioned on nothing; and his eternal purpose to put them forth is *unconditional*—"*Of his own will* begat he us." James 1 : 18). Election, therefore, to *good works*, and the purpose to make those efforts that will result in *good works*, is entirely *unconditional*.

Some insist that election is election to *salvation* only. But in that case it would seem that the passage in John 6 : 37 should read: The father giveth me all that will come to me; (which is most certainly true) but the declaration of the Savior is more than this. "All that *the Father giveth me* shall come to me," as if the election of the Father was the reason of their coming to Christ—as if, therefore, they were elected *to come to Christ*, as well as to be saved. This reads like election to the *faith in Christ* as well as to salvation.

But now notice—*How* does God "give" the elect to Christ? How does he elect them to the *faith* in Christ? Answer—By making those efforts with them by his Word, Providence and Spirit, which he foreknows will be successful in leading them to the exercise of faith; and it is only *in this sense* that they are elected to the good works of repentance and faith.

Notice again—*Why* do they come to Christ? Answer—Because of these efforts of God in their behalf; and were it not for these, no man would, of himself, ever take a single step in the direction of repentance and faith; so that here also it appears that, *in this sense* only, they are elected to the good works of repentance and faith, as well as to the final result of salvation—God elects them to these good works, by making such efforts to lead them to do them, as he foreknows will be successful.

The declaration, therefore, "Elect unto obedience?" (1 Pet. 1:2), means this—God's eternal purpose to make efforts with a man by his Word, Providence and Spirit: foreknowing that they will *result* in this "obedience." In the same way are to be interpreted other similar passages. "Chosen that we should be holy." (Eph. 1 : 4.) How chosen? Answer—By an eternal purpose to make efforts to secure the holiness. "Begins the good work." (Phil. 1 : 6). *How* is the good work begun? Answer—By an eternal purpose to make efforts for it. Paul says—"Called me by his grace." (Col. 1 : 15). How was he called? By the eternal purpose of God, to meet him on the way to Damascus. "Pre-

destinated to be conformed to the image of his son." (Rom. 8 : 29). How predestinated? By an eternal purpose to make efforts to have them thus "conformed," in full view of the actual result.

But whatever influences or agencies may be exerted by the Almighty in the work of human conversion, the man's own free, voluntary, co-operating agency is indispensable to securing the final result of salvation: and this is why he is called upon to "give diligence to make his *own* calling and election sure." (2 Pet. 1 : 10).

On the whole then—How does God elect a man? Answer: By his eternal purpose to make those efforts for his conversion through his Word, Providence and Spirit which he foreknows will be successful; so that he is "elect *according to* the foreknowledge of God."

The following is sometimes heard—"The elect are whosoever will, and the non-elect are whosoever won't."

1. "The elect are whosoever will." This is true but omits the most important part. *Why* does the man will? Answer—Because of God's mighty efforts to induce him to, and were it not for these, he never would take a single step in the direction of repentance. And so, about the conversion of A (elect) there is no real or apparent mystery. God urged him to repent. He was free to repent. He knew he ought to repent. He did repent.

2. "The non-elect are whosoever won't. This states correctly the entire case respecting the non-elect; but for it there seems to be no conceivable explanation. The fact appears to be that God determines to follow them also with his Word, Providence and Spirit, knowing still that they will resist all his kind efforts for their salvation and be lost; but *why* they should thus resist is a profound and inexplicable mystery.

5. *Definition of Election.*

God's eternal purpose to introduce into this world of sinners a system of grace adequate to the salvation of all men, and which he foreknows will, in the case of certain individuals, be successful in leading them to repentance. These certain individuals are the *elect.* More concisely stated thus—God's eternal purpose to make efforts for a man's salvation, foreknowing that they will be successful.

V. Reprobation.

It has been taught that as some are elected to be saved, so all others are elected to be lost: and this election to Perdition was called Reprobation—a perfectly outrageous and unjustifia-

ble representation of the entire teachings of the Bible. For, to say that God *chooses* that any man should be lost, flatly contradicts the plain declaration, "Not willing that *any* should perish, but that *all* should come to repentance." (2 Pet. 3 : 9.)

But, it is asked—If God foreknows that if he creates a moral system some *will* be lost, why is not his determination to create the system, in full view of this result, equivalent to choosing them to be damned? Answer:

1. The only reason why God determines to create a moral system is for the sake of the *holiness* and *happiness* which will ultimately be secured by it.

2. In his purpose respecting a moral system, two distinct matters enter into it—First, that he will create a system of free moral agents, and Secondly, that he will throw on each individual the entire responsibility for the formation of his own character.

3. He purposes to use a vast amount of instrumentality to induce every man in this world to become righteous and be saved. Therefore:

4. The only reason why any man is lost is that he *resists* all of God's efforts to save him; so that the foreknowledge of God respecting him is just this—He foreknows that the man will destroy himself, notwithstanding all that He himself can consistently do to prevent it.

6. On the whole, therefore, the case amounts to this—If benevolence demand the existence of a moral system, then moral beings *must be created*, whatever use they make of their free agency; and if God does the best he can to save them, and they resist him, the responsibility of their ruin rests not with him; they alone are responsible for it, and assume the entire burden of their condemnation. And even as in the case of the Elect, the certainty of their salvation is not settled merely by the purpose of God to create them and place them in this world, but by their own personal efforts in "working out salvation with fear and trembling," and thus rendering "their calling and election sure," so the perdition of ungodly men, is not rendered certain merely by God's creation of them as a part of the moral system, but by their own willful and wicked resistance to all of his mighty efforts for their salvation. Even it will finally appear that the sinner is not only the responsible author of his own perdition by his sin and impenitence, but that in his life on earth, he absolutely *fought* the Almighty at every step in his kind efforts to save him. He neglected the great salvation, trampled on his Savior, resisted the Holy Spirit, turned his back upon all the warnings, invitations and efforts of his Maker to draw him and even drag him from his sinful course, and with devilish persistency fought his way through to perdition, and is, therefore, at every step, the responsible author of his own sin and ruin.

It is evident in this view that the doctrine which has sometimes been taught, that God created men expecting and intending that they shall be lost, when he might save them—*choosing* some to be lost; or the representation that God *permits* moral beings to perish eternally that he may illustrate thereby the perfections of his own character, and thus promote his own glory in the eyes of his universe, is exceedingly repulsive, and contradicts his own plain declaration that he has no pleasure "*at all*" in the death of the wicked; which he certainly would have, were it on the whole for his glory. No, God created beings *only* to be saved—"He sent his Son into the world that the *world* through him might be saved," and is "not willing that *any* should perish." As Dr. Tyng once said in his pulpit in the hearing of the writer—"The doctrine of Reprobation is not between the lids of the Bible."

APPENDIX C.

Bible Testimony.

No candid examination of Bible teaching upon the doctrine of Endless Punishment is possible, except as a man heartily concedes in his own mind this is at least—"This doctrine *may* be true. I cannot *prove* that it is not. I do not know enough to *assert* that the foundations of an endless administration over an endless universe can be securely laid without it. It is not therefore *intrinsically* unreasonable." And it is believed that no one can have attentively read what has thus far been written, without reaching at least, this conviction.

But it appears also, that the candid mind will see clearly that our argument has gone beyond this, and that, not only has it been shown that the *unreasonableness* of endless punishment cannot be demonstrated; but that there are principles of Moral Government universally recognized, which involve its entire *reasonableness*, not to say *probability*. And now with whatever degree of conviction the foregoing argument may have produced, we come reverently to consider the simple teachings of the Word of God.

These are so plain and obvious that men of the strongest minds, who reject the doctrine, are yet compelled to admit that the Bible teaches it.

Says Starr King—"I freely say that I do not find the doctrine of the ultimate salvation of all men, clearly stated in any text or in any discourse that has been reported from the lips of Christ."

Says Theodore Parker—"To me it is quite clear that Jesus taught the doctrine of eternal damnation, if the Evangelists—the first three I mean—are to be treated as inspired. I can understand his language in no other way,"

A reference to the leading passages bearing upon the doctrine in question, will show how well founded are the above concessions.

And here let the reader, without raising the question whether the passages about to be quoted do certainly *prove* the doctrine or not, come to the reading of them in some such way as this—Let him assume that the doctrine of Endless Punishment is probably true, and then see whether the general drift of these declarations is not just what he would *expect* them to be on such an assumption. Do they not at least *lean* very strongly in this direction? And then think—Would the Bible be likely even to *lean towards* an infinite falsehood?

1. The Wicked Excluded from Heaven.

Matt. 2: 20. Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

7: 14. Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.

7: 21. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven.

7: 23. I never knew you; depart from me ye that work iniquity.

18: 3. Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

Mark 10: 15. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

12: 9. He that denieth me before men, shall be denied before the angels of God.

Luke 13: 24. Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able.

13: 27. Depart from me all ye workers of iniquity.

13: 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out.

John 3: 3. Except a man be born again, he cannot see the kingdom of God.

1 Cor. 1: 9. The unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind; 10, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Gal. 5: 21. They which do such things shall not inherit the kingdom of God.

Eph. 5: 5. No whoremonger nor unclean person, nor covetous man who is an idolator, hath any inheritance in the kingdom of Christ and of God.

Heb. 4: 1. Let us therefore, fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Rev. 21: 27. There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie.

Now if these passages do not imply an unqualified exclusion of the wicked from Heaven—such an exclusion as would be inconsistent with their being *ever* admitted there, then the idea cannot be conveyed in human language.

2. The Wicked Sent to a Place of Punishment.

Matt. 7 : 13. Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.

3 : 12. The children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

13 : 40. As therefore, the tares are gathered and burned in the fire ; so shall it be in the end of this world. 41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. 42. And shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth.

13: 49. So shall it be at the end of the world ; the angels shall come forth and sever the wicked from among the just. 50. And shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth.

22: 13. Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth.

24: 50. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. 51. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

25: 30. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.

25: 41. Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.

Luke 16: 22. The rich man also died and was buried. 23. And in Hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom. 24. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

John 5: 28. All that are in the graves shall hear his voice. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Rom. 2: 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

9: 22. What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction.

Phil. 3: 19. Whose end is destruction.

2. Thes. 1: 7,8. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance

on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

2 : 12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Heb. 10: 26. If we sin wilfully after that we have received the knowledge of truth, there remaineth no more sacrifice for sins. 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28. He that despised Moses' law died *without mercy*, under two or three witnesses. 29. Of how much *sorer* punishment suppose ye he shall be thought worthy who hath trodden under foot the Son of God. 30. Vengeance belongeth unto me, I will recompense, saith the Lord. 31. It is a fearful thing to fall into the hands of the living God.

12: 29. For our God is a consuming fire.

1 Pet. 4 : 18. If the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

2 Pet. 2: 4. God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.

2: 9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

2 : 12. And shall utterly perish in their own corruption.

3 : 7. The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

Rev. 14 : 9. If any man worship the beast and his image, and receive his mark in his forehead or in his hand, 10—The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.

19 : 20. And the beast was taken and with him the false prophet. * * * These both were cast alive into a lake of fire burning with brimstone.

20 : 15. And whosoever was not found written in the book of life, was cast into the lake of fire.

21: 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death.

3. The Punishment of the Wicked Endless.

Matt. 18: 8. If thy hand or thy foot offend thee, cut them off and cast them from thee ; it is better for thee to enter into

life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. (Mark.) Into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.

25 : 46. "And these shall go away into everlasting (*aionion*) punishment; but the righteous into life eternal." (*aionion.*) Now if the "life" of the righteous be endless, and the "punishment" of the wicked be *not* endless, then, in this verse, the same word, and in the same connection, is applied to things between which there is an infinite difference; an inconsistency and absurdity in the use of language which has no parallel in the weakest of *human* productions.

26 : 24. "It had been good for that man if he had not been born." What is this but existence a curse? This was spoken of Judas. But if Judas had, at length, an eternity of happiness, after no matter how much of finite suffering, his existence would have been an infinite blessing.

Luke 3 : 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

16 : 26. "And besides all this, between us and you there is a great gulf *fixed;* so that they which would pass from hence to you cannot; *neither can they pass to us that would come from thence*" And, therefore, can *never* enter Heaven.

John 3 : 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

8 : 21. Ye shall die in your sins; whither I go ye cannot come.

2 Thes. 1 : 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

2 Pet. 2 : 17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

Jude 6. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting (*aidiois*) chains under darkness unto the judgment of the great day." This word is used in only one other place, Rom. 1 : 20; and there in reference to the duration of God's power—"his eternal (*aidiois*) power and Godhead."

7. Even as Sodom and Gomorrah, and the cities about them—are set forth for an example suffering the vengeance of eternal fire.

13. Wandering stars, to whom is reserved the blackness of darkness forever.

14 : 11. "And the smoke of their torment ascendeth up for-

ever; and they have no rest day nor night." But annihilation is eternal rest.

Rev. 20:10. "The Devil that deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (*eis tous aionas ton aionon.*) But in Rev. 5:13, John heard the whole animated creation saying—"Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." (*eis tous aionas ton aionon*) the expression in each being precisely the same, and used by the same writer.

Now in view of such language, and used in such connections, to assert that the punishment of the finally wicked is any less than endless, is to convict the Author of the Bible with unwarrantable and even wicked trifling; because common men, such as the Bible was manifestly written for, could get no idea of limited punishment from such declarations; for if they do not convey the idea of endless punishment, then it cannot be expressed in the language in which the Bible was written.

Now let any one compare the preceding quotations with the list of Bible references made out by Canon Farrar in the Excursus to his "Eternal Hope," in his effort to sustain the doctrine of a Future Probation, and he will see how indefinite, how weak and how utterly inconclusive they are as compared with the foregoing.

4. Doctrine of the Old Testament.

Many have the impression that the doctrine of Future Punishment is not taught in the Old Testament. But note the following passages—

Ps. 9:17. "The wicked shall be turned into hell, and all the nations that forget God." The *hell* here spoken of must mean more than the grave; for the grave is the common lot of both the righteous and the wicked; while this is a particular visitation upon the wicked; and what can it mean but punishment after death.

Ps. 11:6. Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest; this shall be the portion of their cup.

Is. 30:33. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

Is. 33:14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?

Daniel 12:2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" the word translated *everlasting*, being, in the original Hebrew, the same in both members.

Mal. 4:1. For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Quotation from Richard Baxter.

And now to the poor, thoughtless ones who are going into eternity with no proper preparation wherewith to meet it, comes the solemn address and warning of Richard Baxter:

"*Men and Brethren:* The Eternal God that made you for a life everlasting, and hath redeemed you by his only Son, when you had lost it and yourselves, being mindful of you in your sin and misery, hath indited the gospel, and sealed it by his Spirit, and commanded his ministers to preach it to the world, that pardon being freely offered you, and heaven being set before you, he might call you off from your fleshly pleasures, and from following after this deceitful world, and acquaint you with the life you were created and redeemed for, before you are dead and past remedy.

"The Lord seeth how you forget him and your latter end, and how light you make of everlasting things, as men that understand not what they have to do or suffer. He seeth how bold you are in sin, and how fearless of his threatenings, and how careless of your souls. He seeth the dreadful day at hand, when your sorrows will begin, and you must lament all this with fruitless cries in torment and desperation, if true conversion now prevent it not.

"O sinners, that you but knew what you are doing, and whom you are all this while offending! The sun itself is darkness before the glory of that Majesty which you daily abuse and carelessly provoke. O that you did but a little know what case that wretched soul is in that hath engaged the living God against him! If God be against thee, all things are against thee. This world is but thy prison, for all thou so lovest it, and thou art but reserved in it to the day of wrath. The Judge is coming; thy soul is even now going. Yet a little while, and thy friend shall say of thee, 'He is dead;' and then thou shalt see the things that now thou dost despise, and feel that which now thou wilt not believe. O poor soul! there is nothing but a slender veil of flesh between thee and that amazing sight, which will quickly silence thee, and turn thy tone, and make thee of another mind. As soon as death hath drawn this curtain, thou shalt see that which

will quickly leave thee speechless. And how quickly will that day and that hour come! When thou hast had a few more merry hours, and but a few more pleasant draughts, and a little more of the honors and riches and pleasures of the world, thy portion will be spent; and then of all thou soldest thy Saviour and salvation for, nothing will be left but the heavy reckoning.

"Once more, in the name of the God of heaven, I shall do the message to you which he hath commanded us, and leave it in these standing lines to convert or condemn you. Hearken, all you that mind not God, and have no heart for holy things! Hearken, all you that by sinning in light have sinned yourselves into infidelity, and do not believe the word of God! He that hath an ear, let him hear the gracious yet dreadful call of God!"

"Reader, I have done with thee when thou hast perused this book; but sin hath not yet done with thee, and Satan hath not yet done with thee, and God hath not yet done with thee. As ever thou hopest to see the face of Christ, the Judge, and of the majesty of the Father with peace and comfort, and to be received into glory, when thou art turned naked out of the world, I beseech thee to hear and obey the call of God. He that hath an ear, let him hear the call of God in this day of his salvation."

Such, with slight alterations, is the way in which this holy man of God addressed the men of his times. Nothing that I could hope to write would breathe such tenderness and solemnity and persuasive power as this; and therefore I have chosen rather to transcribe it, that it may speak in my stead.

Now, fellow-sinner, in God's name I send you this book to give you one more warning of that coming wrath, from which there is but one way of escape. It shows you that human probation is a serious and tremendous matter; that God is greatly in earnest in pressing the call to repentance, and that the most stupendous sin possible or conceivable is that of slighting the offers of salvation through Jesus Christ; and that if slighted to the last, there will be no way of escaping the dreadful, endless penalty.

Hear, therefore, the warning voice of God: "Turn ye, turn ye, for why will ye die?" Hear also the despairing cry of his infinite tenderness and benevolence, if you persevere in sin to the last: "How shall I give thee up? My heart is turned within me; my repentings are kindled together."

Dr. Bushnel's Theory.*

Dr. Bushnel's Theory in respect to the future of the universe, as developed in his "Nature and the Supernatural," is this :—He assumes that "every attempt to establish a moral being in the law of liberty and spontaneous obedience, will be at first a failure;" that the angels of heaven have sinned and been redeemed; and that "there is some antecedent necessity, inherent in the conception of finite and begun existences, that, in their training as powers, they should be passed through the double experience of evil and good, fall and redemption;" (p. 132) thus making it impossible, as a matter of fact, to confirm a newly-created being in holiness without a previous experiment of sin.

This commits the universe forever to the incursions of sin with the plan of Redemption so coming in as eventually to deliver the sinning ones from the guilt and power of transmission.

But the assumption that sin is to contaminate all created beings in all worlds forever, is repulsive, and throws a dark shadow upon the future of the universe. We shrink from such a view, and have endeavored to escape it by an equally plausible and more satisfactory plan as we regard it, which is developed in the preceding pages. In the plan developed, the distinct points of difference are the following:

1. In the plan of Dr. Bushnel, sin will be forever invading the universe. In the foregoing plan the progress of sin will eventually be arrested by the increase of motives created by God's dealings, in the way of judgment and mercy, with moral beings who have already sinned.

2. In the plan of Dr. Bushnel the Atonement is a provision to deliver moral beings from the power of sin committed—the sin which all newly-created beings will commit hereafter and forever. In the foregoing plan, the influence of the Atonement comes in to prevent them from committing it.

3. Dr. Bushnel's plan contemplates an experience for all newly-created beings hereafter and forever, similar in its main features to that gone through with by the forgiven sinners of this world, with all the accompanying guilt, remorse and conscious degradation, as well as the severe and painful discipline and suffering necessary to deliver the human soul from the power of its own sinfulness, and from which, after all, it is "scarcely saved."

The present plan escapes all this, in that it represents sin as excluded, by the increase of motives, from the experience of all beings who will be created after the winding up of this world's history.

*This should be read in connection with Dr. Bellamy, as expressed on p. 168.

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